An Enlightening Commentary into the Light of the Holy Qur'an vol. 12

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From Surah al-Furqan (25) verse 21 to Surah ash-Shuara’ (26)
The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur’an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, “An Enlightening Commentary into the Light of the Holy Qur’an” compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Translator(s):

Sayyid Abbas Sadr-'ameli [5]

Topic Tags:

Qur'anic Exegesis (Tafsir) [6]

Introduction

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

“Verily the Qur'an doth guide to that which is most right (or stable) (to run societies), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward” [1].

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims"[2].

"When those come to thee who believe **in** ***Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself (the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), Lo! He is oft-forgiving, Most Merciful"***[3].

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (of people) which will be confirmed. It leads the person to Heaven who puts it in front of himself (follows it); and he who puts it behind himself (neglects it) will be driven to Hell.

This very Qur'an is the best guide to the best ways. It is a Book in *which there are useful explanations, statements and gaining (of goals). It is the Separator (of right and wrong).*[4]

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an,* (*inscribed*) *in a tablet preserved."[5]**,**

whose present arrangement is the order in which the various verses were sorted and arranged at the

command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of *Allah,* the preservation of which has been guaranteed by *Allah,* Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"6.

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of **'References'**) which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"...read you, therefore, of the Qur'an as much as may be easy for you.."7.

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as *Allah* says:

"That is indeed a Qur'an most honourable,"Which none shall touch but those who are purified"8.

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna fil 'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself,

viz, Ahlul-Bait, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence"[9].

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth- Thaqalayn that the Qur'an is with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahlul-Bait's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary).

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (a) Library, requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqhih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled **'An Enlightening Commentary Into the Light of the Holy Qur'an',** begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life–germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims"[10].

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah, we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that *Allah* accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and phililogists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul-Bait (a) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (created) thing its form and nature and further gave (it) guidance" [11].

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-16 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise" [12].

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of **'An Enlightening commentary into the Light of the Holy Quran'** has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native

language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"[13].

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought ***A. Yussuf Ali's English Translation of the Holy Qur'an,*** basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honor... [14]

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found –no trace of ugliness which I found in the Bible –nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women...that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..."[15]

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'"[16]

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big-business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God bath grasped the most trustworthy hand-hold, that never breaks..."[17]

The 'Big Sell' eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will "[18].

I had developed an intense desire to go to Iran--the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause...God has granted a grade higher to those who strive..."[19]

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"***And for those who fear God, He prepares a way out" "And He provides for him from*** (***sources***) ***he never could imagine..."***[20]

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light"[21].

Wa Salam.

1. 17:9
2. 16:89
3. 6:54
4. Usul al-Kafi, vol 2, p. 599.
5. 85:21, 22
6. 15:9
7. 73:20
8. 56:77, 79
9. 18:65
10. 16:89
11. 20:50
12. 76:30
13. 3:193
14. 3:42-45
15. 24:31
16. 17:24
17. 2:256
18. 2:212
19. 4:95
20. 65:2-3
21. 2:257

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By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَأَيهَا النّاس قَدْ جَاءَكُم بُرْهَنٌ مِّن رّبِّكُمْ وَ أَنزَلْنَا إِلَيْكُمْ نُوراً مّبِيناً

"O mankind! Verily there has come to you a convincing proof (***the Messenger and the Qur'an***) ***from your Lord: for We have sent unto you a light*** (***that is***) ***manifest."***[1]

إِنّا نحْنُ نَزّلْنَا الذِّكْرَ وَ إِنّا لَهُ لحَفِظُونَ

"We have, without doubt, sent down the Message and We will assuredly Guard it (***from corruption***)***."***[2]

وَ مَنْ أَعْرَض عَن ذِكرِى فَإِنّ لَهُ مَعِيشةً ضنكاً وَ نحْشرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

"But whosoever turns away from My Message (***the Qur'an***)***, verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement".***[3]

وَ نُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down** (**stage by stage**) **of the Qur'an that which is a healing and a mercy for those who believe ..."[4]

1. 4:174
2. 15:9
3. 20:124
4. 17:82

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A Presentation to Muslims

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُ

In The Name of Allah, The Beneficient, The Merciful

"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you". 1

(***'Those charged with authority'***

are only the twelve sinless Imams (a) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الارض ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus:

I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?'

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

*He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.'*2

قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى"

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".3

قال النبي (ص): "إني تارك فيكم الثقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

...and in another tradition it is added:

*"Never, never, shall you get astray if you attach yourself to these two".*4

Abul-Hassan-ir-Rida (a) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (a) how the one could keep your commandment alive.

He (a) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us." 5

1. 4:59
2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117
3. 53:3,4
4. Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375
5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Surah al-Furqan, Section 3, The Qur'an Was Revealed Gradually

Surah al-Furqan, Chapter 25- Verse 21

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلاَئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا

21. "And those who do not hope to meet Us (for Judgment) say: 'Why are not the angels sent down to us, or (why) do we not see our Lord?' Certainly they are too proud of themselves and have revolted in great revolt."

The Arabic word /'utuww/ means the worst kind of oppression.1 The day of Resurrection is called the day of /liqa'/ (meeting), because in that day all ignorance, negligence and obstacles will be removed fully and people can see Allah's magnificence.

("...and they will know that Allah, He is the (very) Manifest Truth.")2

In order to relinquish duties and responsibilities that believing in Allah and Resurrection would put on polytheists' shoulder, they stated some pretexts, one of which was why the Prophet (S) eats like us and walks in markets, which we read its answer in the former verses.

The concerned verse completes two other parts of their pretexts and answers them.

It first says:

"And those who do not hope to meet Us (for Judgment) say: 'Why are not the angels sent down to us, or (why) do we not see our Lord?'..."

Their statement means that suppose it is accepted that the Prophet (S) can have a common life like other people, but it is not accepted that the bringer of revelation comes only to him and that it cannot be seen by other people. What is the problem if the angel appears and certifies his prophethood or retells some of his revelation while people are present?

What is the matter if man sees Allah by his own eye? If this happens, no doubt remains for him. These are the arouse questions which prevent them accepting the call of the Prophet (S).

It is important that the holy Qur'an introduces these pretext-seeking persons as:

"...those who do not expect the meeting with Us...". [3]

This shows that these baseless words originate from unbelief in resurrection and also the lack of undertaking responsibility to Allah.

In verse 7 of Surah Al-Hijr, No. 15 we read words like this, where they said:

"If you are of the truthful ones, why do you not bring to us the angels?"

In the beginning of this Surah also we read:

"...Why is not an angel been sent down to him, to be a warner with him?" [4]

But a person who seeks truth only demands reason for proving a matter and he does not care about the sort of reason whatever kind it may be. When by performing miracles, including the holy Qur'an itself, the Prophet (S) has proved that his call and invitation is right, what do these pretexts mean?

The best reason that these words were not uttered for the sake of researching on the prophethood of the holy Prophet (S) is that they asked to see Allah and by this demand they reduced Him to a visible object. This groundless demand was asked by the Children of Israel and its decisive answer has been given them in the Qur'an which is explained in Surah Al-'A'raf, No. 7, verse 143.

Thus, the Holy Qur'an answers these demands in this way:

"...Certainly they are too proud highly of themselves and have revolted in great revolt."

The Arabic word /'utuww/ means to restrain to obey an order stubbornly and with enmity. The Qur'anic phrase /fi 'anfusihim/ may mean that they were proud of themselves and were also self-conceited, or it may mean that they concealed their conceit and pride in their own heart and proposed such demands and pretexts.

In our age there are also some persons who repeat the logic of former polytheists and say that they do not believe in Allah unless they see Allah in their laboratory and experiment the soul with Himself in surgery operation. The source of both is one thing: arrogance and delusion.

Basically, all the persons who know sense and experience as the only means of recognition implicitly repeat this very matter. All materialists and the money-minded ones do have the same opinion, while our sense can perceive only a small part of this world.

Anyway, all materialists count everything unspiritual and earthy and they try to see Allah with their own physical eyes and this is their great mistake.

Surah al-Furqan - Verse 22

يَوْمَ يَرَوْنَ الْمَلاَئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا

2. "On the day when they shall see the angels, there shall be no glad tidings that day for the guilty, and they (the angels) shall say: 'It (Paradise) is a forbidden (thing), totally prohibited'."

In the previous verse the arrogant that had no hope of resurrection and expected to see angels were mentioned, and the concerned verse wants to say that the angels will come to

them but instead of conveying the light of revelation, they declare the severest threats to them. That day, as Imam Baqir (as) says, is the day of their death and Allah orders the Angel of death to take their life and when their soul is going to leave their body, some angels hit their back and face. Then Imam Baqir (as) recited this verse.[5]

The verse says:

"On the day when they shall see the angels..."

Therefore, in this noble verse the Qur'an implies as a threat that they want to see the angels and finally they will see them, but as the verse says:

"...there shall be no glad tidings that day for the guilty..."

Yes, on that day they do not get happy, but since they see the signs of punishment along with them, they fear so much that they will utter the same sentence that they used to say at the time of danger in this world:

"Grant grace to us and exempt us!"[6]

Certainly neither this sentence nor other sentences will have any effect on their doomed fate, for the fire they have started by themselves will burn them, and the evil deeds which they have done will be materialized then before them, The consequences of their misdeeds eventually come home to roost.

The verse continues saying:

“…and they (the angels) shall say: ‘It (Paradise) is a forbidden (thing), totally prohibited’.”

The Arabic word /hijr/ originally means an area that is furnished with stones and it becomes forbidden to enter. If we see that ‘Hijr-i-Isma‘il’ is called /hijr/ it is because it prevents man from some evil actions, thus we read in verse 5 of Surah Al-Fajr, No. 89:

“Is there (not) in this an oath for those who have sense?”

Also the companions of Hijr whose name is mentioned in Qur’an[7], has been used for the name of the people of Salih (as) who used to make fortified stone houses for themselves in mountains and were protected by these houses.

But the Qur’anic phrase ***/hijran mahj□ral/ (A forbidding ban)*** is an expression that was used by Arabs when they met a person whom they feared. They used to say it for protecting themselves.

Specially it was Arab’s tradition that in the sacred months that war was forbidden when they confronted someone and this tradition might get unobserved they repeated this phrase in order to be protected. By hearing this phrase that person protected them and made them calm. Thus the meaning of this holy phrase is that:

“I seek protection, which is stable and unchanging.”

Meanwhile, it is understood from the above words that the persons who said these words are criminal. The proportion of existing verbs in the verse, the course of history, and the background of this phrase among Arabs demand this, though some say that it is possible that the speaker of these words will be the angels and their aim is to prevent polytheists from Allah’s mercy.

Some have also said that these words are said by criminals to each other, but apparently the first meaning is correct, for many commentators have accepted it or have mentioned it as the first commentary.[8]

But what day do wrongdoers meet angels?

Some of the commentators say that it is at the time of death that man sees the angel of death, as Surah An-Nisa’, No. 4, verse 97 says:

“Verily (as for) those whom the angels cause to die while they are unjust to their own selves…”

Some other commentators say that its purpose is the day of Resurrection when wrongdoers encounter the Divine angels of punishment and observe them.

The second commentary seems more appropriate with regard to the next verses that talk about resurrection and especially with the word /yauma’i□in/ that refers to it.

Surah al-Furqan - Verse 23

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا

23. "And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust."

The Arabic word /haba'/ means 'fine dust' and the word 'Manth□r' means 'scattered'.

In this noble verse the condition of wrongdoers' actions in Hereafter is imagined.

It says:

"And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust."

The Arabic word /'amal/, as Raqib in Mufradat says, in this verse means: every work or job done by intention. But the word /fi'l/ 'verb' is general and is applied to both jobs and works that are done whether intentionally or unintentionally.

The Qur'anic word /qadimna/ is derived from the word /qud□m/, which means to enter or to turn unto something.

Here, this word is for putting emphasis on the matter, that is to say they have certainly done all their actions intentionally and on purpose, though their deeds are apparently right and good. Thus, for their polytheism and paganism Allah shall turn unto the work they did and make it scattered motes.

In narrations the extension of those whose deeds will be naught is the persons who perform ritual prayer and fast but do not refrain from unlawful food, or do hate and have enmity against Imam Ali-ibn-Abitalib (as) and his Shiites.

By the way, the Arabic word /haba'/ means some very tiny particles of dust that can not be seen in a natural way, unless sun light comes inside a dark room from an opening, so that these particles are clear and visible and, in this way, we can see them.

This sentence shows that their deeds will be so worthless and ineffective that it seems there were not any deeds at all, though they have tried and attempted many years.

This verse is like verse 18 of Surah 'Ibrahim No. 14, which says:

"...their deeds are as ashes on which the wind blows severely on a stormy day..."

Its logical reason is also clear, for what gives meaning and sense to man's deed is proper intention,

motivation, and the final aim of that action. Faithful persons go after doing things with Divine motives and seek for pure sacred aims, and some sound and correct programs, while unfaithful persons are mostly proud, affecter, deceiver, and self-conceited, therefore, their deeds will be of no value.

As an example, there are mosques that have been built hundreds years before and the past of centuries of time had the least effect on them. On the contrary, we see some houses that after one month or year there appear some defects in them.

The former was built strongly and with the best construction materials and foreseeing all future events, because it had divine motivation, but as for the latter one, attention was paid only to the colour and appearance of it, for its aim was acquiring wealth and money by means of deception and counterfeit.

Basically, according to Islam logic, righteous deeds have got some pests which must be definitely protected. Sometimes it is wrong from the beginning, like the deed which is done hypocritically. Sometimes man will get proud, self-conceited and self-admired while he is performing a deed and his deed will be worthless because of it.

And sometimes after doing a deed, its worth and value will get abolished because its doer does some actions that are contradictory and opposing to it, like a generous action or prodigality that is followed by reproach, or the righteous deeds that are followed by paganism and apostasy.

Even, according to some Islamic narrations, sometimes committing sins before doing a good deed will affect it, as about the person who drinks alcoholic drink we read that his righteous deeds done during 40 days will not be accepted by Allah[9].

Anyway, Islam has got a very strict, calculated and precise program about attributes of righteous deeds.

Imam Baqir (as) says:

"On the day of Resurrection Allah brings a group of people while there is a light in front of them, like brightening and white garments, (this is the light of their deeds). Then Allah orders those deeds to be scattered particles of dust. (Then all of them will disappear).

These are those who used to perform ritual prayer and fast, but when they were given something unlawful, they would take it; and when it was said something of the virtues of Imam Ali (as) to them they denied it."[10]

Surah al-Furqan - Verse 24

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

24. “The companions of the Garden (Paradise) that day shall be in a better abode and a better resting-place.”

There must be a kind of good tidings and encouragement along with warning and advice. Therefore, the holy Qur’an usually sets good and bad beside each other, so that by comparing, their situations will be clear. This verse speaks about the situation of those who live in the Paradise.

The verse says:

“The companions of the Garden (Paradise) that day shall be in a better abode and a better resting-place.”

This verse does not imply that Hell-dwellers are in a good situation, and dwellers of Paradise are in a better situation. For example, we read in Surah Fussilat, No. 41, verse 40:

“…Is he who is hurled into the Fire better, or he who comes secure on the Day of Resurrection…”

The Arabic word /mustaqarr/ means ‘residence’ and the Qur’anic word /muqil/ means ‘the pace of rest in the midday’.

(It is derived from the word /qayl￿lah/ that means ‘midday sleep’.)

Ibn Abbas said that the Prophet (S) said:

“When Allah created the Paradise, He put things in it that no one has seen and no mind has imagined. Then He ordered the Paradise to speak.

The Paradise began speaking and said:

‘Successful indeed are the believers’.”[11]

Surah al-Furqan - Verses 25-26

وَيَوْمَ تَشَقَّقُ السَّمَاء بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلًا

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

25. “And on the day when the heaven shall burst asunder with the clouds and the angels shall be sent down descending (in ranks).”
26. “The dominion that day in truth shall belong to the Beneficent Lord, and a hard day shall it be for the unbelievers.”

Again, the discussion of Resurrection and the destiny of wrongdoers on that day continues where it says:

"And on the day when the heaven shall burst asunder with the clouds and the angels shall be sent down descending (in ranks)."

The Arabic word /qamam/ is derived from the word /qam/ that means to cover something. Because cloud covers sun, it is called 'Qamam'. Also the sorrow that covers heart is called 'Qam'.

This noble verse is in fact an answer to the polytheists' demand and one of their pretexts, for they expected that Allah and the angles who are among clouds, according to the old fables and legends, come to them to invite them to the Truth.

In the Jews' myths we also read that Allah sometimes appears among clouds.[12]

The holy Qur'an answers them, implying that a day (in which wrongdoers are punished and their meaningless words are finished) the angels (not Allah) will be sent down to them.

Now, what is the purpose of separation of the sky and heaven? Some say that it means intuition, rising of curtail of ignorance, and showing of the invisible world. That is on that day, man is bestowed a perceiving and viewing capacity that is different from today's. He sees angels who are descending from the above world.

Another commentary is that the sky and heaven means celestial bodies that explode one after the other one. The cloud that is created by these explosions and bursting of mountains, covers the sky. Thus the celestial bodies will burst asunder and in the same time their resulting clouds are with them.

Many verses of the holy Qur'an, especially those of the short Suras that are at the end of the Qur'an, express this truth that on the threshold of resurrection some great changes and a strange revolution and transformation happen throughout the universe; mountains will burst and scatter in air like dust, sun and stars will lose their light, even the existing distance between moon and sun will abolish, and a strange shake and earthquake will happen throughout the earth.

Yes, on such a day the bursting of heaven (celestial bodies) and covering sky with a dense cloud is a natural matter.

This very commentary can be said in another way:

The intensity of changes and explosion of stars and planets cause that the sky can be covered with a dense cloud, but there are sometimes some openings inside this cloud. Thus, the sky that in the ordinary state is seen with the natural eye will be separated with these clouds of great explosion.

Then one of the clearest characteristics of that day is referred to through the next verse, where it says:

“The dominion that day in truth shall belong to the Beneficent Lord…”

Even those who have some kind of transient, mortal limited, virtual sovereignty in this world will leave their apparent government, and sovereignty will belong to His pure essence from every aspect and dimension, and because of this, as the Qur’an says:

“…and a hard day shall it be for the unbelievers.”

Yes, on that day that virtual powers will completely diminish and sovereignty will be particular to Allah, the disbelievers’ shelters will be destructed, and the tyrannical powers will disappear, though they were also naught in this world before His Will, but here they were apparently powerful and important.

But in resurrection, where the fact will manifest and unfaithful persons’ imaginations and dreams will blow out, to what they can resort when they face divine punishments. That is why that day will be very difficult for them, while believers will have an easy and comfortable day.

’Abū Sa‘id Khidri says that when the Prophet (p.b.u.h) was reciting the verse saying:

“…in a Day whereof the span is fifty thousand years”, [13]

which shows that the day of Resurrection is equal to 50 thousand years, he said:

“What a strange long day it is!”

The Prophet (S) said:

“I swear by The One in Whose hand my life is, that that Day will become light for the believer as short as the time is spent for performing one ritual prayer in this world.” [14]

Carefully studying other verses of the holy Qur’an shows why that day is hard for pagans. On one side, we read in Surah Al-Baqarah, No. 2, verse 166:

“(On the day) when those who were followed disown those who followed (them), and they would see the torment, and their ties (between them) are cut asunder.”

On the other side, we read in Surah AL-Lahab, No. 111, verse 2:

“His wealth avails him not, neither what he had earned.”

And also we read in Surah Ad-Dukhan, No. 44, verse 41:

“The day on which a friend shall not avail (his) friend aught, nor shall they be helped.”

Even intercession that is the only way of salvation is for those sinners that have some relationship with Allah and His friend:

"...Who is it that can intercede with Him save by His leave?..."[15]

Also they will not be allowed to apologize on that day, let alone to the acceptance of their unreasonable excuses:

"Nor will it be open to them to put forth excuses."[16]

Surah al-Furqan - Verses 27-29

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا

27. "And on the day when the unjust one shall bite his hands, saying: 'Oh! Would that I had taken a way alone with the Messenger'!"
28. "Oh woe is me! Would that I had not taken such a one for a friend!"
29. "He indeed led me astray from the Message after it had come to me, and the Satan fails to aid man."

Occasion of Revelation

Commentators have narrated an occasion of revelation for these verses that we mention a summary of it:

At the time of the Prophet (S), there were two friends named 'Uqbah and 'Ubayy among polytheists. Whenever 'Uqbah returned from a journey, he prepared some food and invited wealthy people of his tribe to a party.

Meanwhile, he liked to go to the Prophet (S) and to be with him for a while, though he had not accepted Islam. One day he prepared some food as usual and invited his friends as well as the Prophet (S).

When food was ready to be served, the Prophet (S) told 'Uqbah:

"I will not eat your food unless you testify to unity of Allah and my mission."

'Uqbah testified that there is no god besides Allah and testified that Muhammad is the Apostle of Allah.

'Ubayy heard this news.

He said to his friend:

“You have deviated from your religion O’ ‘Uqbah!”

His friend said:

“No, by God I did not. But a man came to me who did not eat my food unless I testified to Allah’s unity and his mission. I was ashamed that he was about to leave my home without eating any food, so I testified.”

’Ubayy said:

“I will not be happy with you, unless you stand before him and insult him.” ‘Uqbah did this action and apostatized.

Finally he was killed with other pagans in the Battle of Badr. His friend ’Ubayy was also killed in the Battle of ‘Uhud.[17]

The above holy verses were sent down and explained the destiny of the man who had a deviated friend and he caused him to go astray.

We have repeatedly said that though the occasions of revelation are particular and especial, they never limit the concept of holy verses and its generality includes all similar persons.

A Bad Friend Deviated Me!

The day of Resurrection has strange scenes, some of which are mentioned in the previous holy verses and in the concerned verses, here, another part is brought up, and that issue is the extraordinary regret of oppressors about their past.

It first says:

“And on the day when the unjust one shall bite his hands, saying: ‘Oh! Would that I had taken a way alone with the Messenger’!”

The Arabic word /ya‘add/ is derived from the word /‘add/ that means grip with teeth. This is usually used about the persons who are upset because of regret and sorrow, as in a Persian proverb it is said that that person grips finger of regret with teeth.

But in the Arabic language, instead of finger, hand is used, and perhaps it is more expressive, for man in such situations does not bite his finger, but he bites the back of his hand. In the Arabic language it is seen many times such as this verse that both hands are referred. In this way the intensity of regret and sorrow is expressed better.

This is perhaps for this matter that when such persons review their past and see that they themselves are responsible and guilty, they decide to revenge themselves so that they can somehow get calm and soothed.

Verily that Day must be called 'the Day of anguish', as in the holy Qur'an the day of Resurrection is called by this name[18], for wrongdoers see a perpetual life with the worst conditions before them, while they could change it to a happy and honorable life with some days of patience, struggling with appetitive soul, holy war and donation.

Even for doers of good deeds it is the day of regret. They will regret why they did not do more good deeds!

Then, in the next verse this oppressor, who is completely regretful, says:

"Oh woe is me! Would that I had not taken such a one for a friend!"

It is clear that the purpose of 'such a one' is the same person, whether an aberrant kinsman, or Satan or a deviated friend such as 'Ubayy, who deviated 'Uqbah, mentioned in the occasion of revelation.

In fact this verse and the previous verse set two positions of negation and verification against each other.

In a verse it says:

"Oh woe is me! Would that I had not taken such a one for a friend!"

(For all my misery is for leaving the Prophet (S) and choosing this deviated person as a friend.)

Again in this verse it is continued:

"He indeed led me astray from the Message after it had come to me…"

If he were very far away from perpetual happiness and faith, he would not regret so much, but he had been near it, there was only one step for being ever after happy. But that stubborn, biased, dark-hearted friend returned him thirsty from the spring of life water and took him to the whirlpool of misery.

The Qur'anic word /ḏikr/ has got an extensive meaning in this verse and it includes all divine verses that are in the heavenly books. Moreover, it includes any thing that makes man awaken, alert, and informed.

In the end of the verse the Qur'an says:

"…and the Satan fails to aid man."

For Satan misleads man and leads him to dangerous places. Then leaving him wandered, Satan goes after his own job.

We must note that the Arabic word /xa??l/ is an amplification form which means:

'The one who abundantly fails someone when most needed', and the reality of /xi?lan/ (desertion) is that someone hopes for another person's help, but he deserts him just in the very sensitive moments.

Whether this last sentence of the verse saying:

"...and the Satan fails to aid man"

is said by Allah as a warning for all oppressors and the deviated persons, or it is the rest of the statement said by those who regret in the day of Resurrection, commentators have mentioned two commentaries, both of which are in line with the meaning of the verse, but being Allah's words is more consistent.

The Role of Friend in Man's Destiny

Undoubtedly the factors that form man's personality are different including his will and decision, and most importantly his friend and companion, for man is desirably or undesirably impressionable. Most of his thoughts and moral attributes are formed through his friends. This fact has scientifically and experimentally been proved.

From the view of Islam this impressionability is logical so much that we read in Islamic narrations that Solomon (as) has said:

"Do not judge someone, unless you see who are his friends, for man is known by his companions, friends, and fellows."[19]

Imam Ali (as) said:

"When you are doubtful about someone and you do not know his religion, find out who are his friends. If they are believers, he is a believer, too, and if they are not believers of the religion of Allah, he may be an unbeliever, too."[20]

Verily the role that a friend plays in happiness and misery of a person is sometimes more important than any other factors. Sometime a friend leads him to destruction and death and sometimes a friend leads him to the climax of success and prosperity.

The concerned verses and their occasion of revelation show well that how possibly man can approach happiness, but a devil temptation by a friend takes him back to darkness and prepares him a deadly fate so that he bites both of his hands on the day of Resurrection and cries:

"Oh Woe is me!"

In the book Al-'Ishrah (Roles of Association), there are many narrations about this matter. This shows

how precise and exact Islam is in selecting a friend.

We finish this discussion with narrating two traditions.

Those who want to read more, please refer to Bihar-ul-' Anwar, Vol. 74.

Imam Muhammad Taqi, Al-Jawad (as) said:

"Avoid a bad companion, for he is like an unsheathed sword whose appearance is beautiful and whose effect is very ugly."[21]

The holy Prophet (S) said:

"There are four things that bring death to man's heart: repetition of sin... and association with the dead."

A person asked him:

"Who are the dead?"

The Prophet (S) said:

"The wealthy people who are indulging in luxury."[22]

Some Traditions About Friendship in Islam

1. Imam Ali (as) said:

"A man's friend is the sign of his intellect and his speech is the sign of his virtue."[23]

2. The Prophet (S) said:

"Anyone who dies while he is a friend of the family of the Prophet (S) has died as a martyr."[24]

3. The Prophet (S) said:

"The happiest man is one who associates with respected and dignified people."[25]

4. Imam Sadiq (as) said:

"The most favoured brothers of mine are those who present me my defects (and to warn me of them).[26]

5. Imam Ali (as) said:

"The best friend of yours is the one who makes you fond of the Hereafter and indifferent to the world and helps you in obeying Allah."[27]

6. The Prophet (S) said:

“Avoid associating with bad companion, for you are known by him.”[28]

7. Imam Ali (as) said:

“Associating with bad people causes mistrust unto good people.”[29]

8. Imam Sadiq (as) said:

“Whenever Imam Ali (as) climbed the pulpit, he said:

“It is deserved that a Muslim avoids friendship of three persons: the impudent dissolute person, imbecile, and liar.”[30]

9. Imam Ali (as) said:

“Be kind towards your friend, though he disobeys you and have relationship with him, though he treats you harshly.”[31]

10. The Prophet (S) was once asked about the best companion.

He said:

“The best one is the person whose meeting reminds Allah to you, and his words increases your knowledge, and his behaviour makes you remember the Hereafter.”[32]

Islam has got many pieces of advice about friendship and selecting a friend. Islam encourages having friendship with some persons and prohibits friendship of some other persons, and this needs a special separate discussion.

Some subtitles of the subject of ‘friend and friendship’ are as follows: the ways of knowing a friend, boundaries of friendship, continuity of friendship, termination of friendship, proper motivations of friendship, and rules of association with friends and rights of friend, that for each of them there are a lot of verses and narrations.

We have only mentioned some part of it.

Also Imam Ali (as) said:

“Good friend is the best relative.”[33]

There is a tradition that says test your friend with money, anger, wealth and journey. If he is successful in them, he is a good one. In poems there are also a great deal of references about friend and friendship and it is recommended to associate with good friends. Also association with bad friends is reproached.

Bad companion is likened to a beautiful snake that has a very deadly poison.

As a Persian poet says:

Escape bad companion as you can,
Bad companion is worse than a poisonous snake.
Poisonous snake threats only your life,
But bad companion threats your, life as well as your faith.
Or, bad friend is likened to a dark cloud that covers the magnificent sun:
Associate less with bad persons,
For bad persons' words make you impure, though you are pure.
Sun that is so great and huge,
Goes out of sight with a piece of cloud.

Surah al-Furqan - Verse 30

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

30. "And the Messenger will say (that Day): 'O my Lord! Verily my people treated this Qur'an with neglect."

Oh Allah! People have deserted the holy Qur'an.

Since the previous verses mentioned the different kinds of pretext-seeking of some stubborn polytheists and unbelievers, this holy verse mentions complain and annoyance of the Prophet (S) about the incorrect behaviour of this group with the Qur'an, where it says:

"And the Messenger will say: 'O my Lord! Verily my people treated this Qur'an with neglect."

This complain of the Prophet (S) is still heard. He complains to Allah even about a large group of Muslims who have neglected the holy Qur'an which is the secret of life, means of salvation, the factor of victory, development and movement, and full of life programs. They have neglected this book and have begged others for their civil and criminal laws!

Now if you study the situation of the people of Islamic countries, especially those who are culturally under the control of Western and Eastern countries, you see that the holy Qur'an is changed into a ceremonial book among them.

Only its words are nicely broadcasted by a few speakers and are seen on glazed tiles of mosques as architecture. It is used for making new house blissful, or for protecting a traveler and healing patients, or at most it is recited for its reward.

Even when some persons argue by using the holy Qur'an, their aim is to prove their prejudgments by the

help of its verses and their interpretation is according to their personal opinion.

In some Islamic countries, there are great schools that are named 'Schools of Memorization of the Holy Qur'an'. In these schools girls and boys are memorizing the Qur'an, while their thoughts are sometimes influenced by Western and Eastern countries and their laws are borrowed from some none-Islamic countries and the Qur'an is applied only for covering their wrong actions.

Yes, today the Prophet (S) also cries:

"O my Lord! Verily my people treated this Qur'an with neglect."

It is neglected from the aspects of content, thought, and reforming programs.

Some Points

1. This noble verse refers to the complaint of the Prophet (S) and, because he is 'mercy for both worlds', he does not cast curse.

2. Imam Rida (as) said:

"The reason that we read the holy Qur'an in ritual prayers is for paying attention to the Qur'an."

3. An Islamic narration recommends to read 50 verses of the Qur'an everyday and your aim must not be reaching the end of Surah. Read slowly and strike your heart with reading the Qur'an. Whenever you are surrounded by temptations, as night engulfed you, resort to the Qur'an.[34]

4. It seems proper to mention a few confessions of some great persons about the holy Qur'an how it is neglected:

A) Mulla Sadra (may his spirit be sanctified!) says in the introduction of Surah Al-Waqi'ah:

I read books of many philosophers so that I thought I knew all things and I became an important man, but when I began to perceive a little of the true nature of situations, I found out that I knew no real and true knowledge.

At the end of my lifetime, I embarked on pondering the Holy Qur'an and the narrations of the Prophet (S) and his family. I became certain that what I had done up to then was baseless, for during my life I was standing in shadow instead of being under light.

I became wholeheartedly sorrowful, and, then divine favour was bestowed on me and I became familiar with the secrets of the holy Qur'an and I began to comment on and ponder the Qur'an.

I knocked the door of revelation until curtains were taken away and doors were opened and I saw that angels say to me:

"...Peace be unto you! You are good, therefore enter it to dwell therein (forever 35*."*36

B) Fiyz-i-Kashani (may his spirit be sanctified!) says:

*I wrote books and treatises and I researched, but none of them was remedy for my pain and no water I found to quench my thirst. I got worried about myself, and I resorted to Allah and repented so that Allah led me by means of pondering the Qur'an and Islamic traditions.*37

C) Imam Khomeini (may his spirit be sanctified!) says that he regrets that he has not spend all of his life for the holy Qur'an and he advised the students of universities and the students of seminaries to set the Qur'an and its various dimensions as ultimate aim in all courses, lest in the end of life they do not regret for youth days.38

D) The relationship of man and the heavenly book must be perpetual and in all aspects, for the word 'Hijr' is used when there is relationship between man and that thing.39 So, we must try our best to pay attention to the holy Qur'an and set it our scientific and practical base in all dimensions of life so that the dear Prophet (S) gets satisfied.

E) Abandoning reading the Qur'an, preferring other books to the holy Qur'an, not setting it as pivot, not pondering it, not teaching it to others, and not applying it in practice are extensions of negligence of the Qur'an. Even one who learns the Qur'an, but does not pay attention to it, does not look at it, and does not feel responsible for it, has neglected the Qur'an.40

Surah al-Furqan - Verse 31

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا

31 "And thus We appointed for every prophet an enemy from among the sinners, and sufficient is your Lord as a Guide and a Helper."

The call that expresses and seeks truth has always been faced with opponents. In struggles of truth with falsehood, man needs two things; guidance and power. Of course, guidance and help are of dignities of Allah's Lordship.

So in this noble verse, for sympathizing with the Prophet (S), who faced atrocious position of enemies, the Qur'an says:

"And thus We appointed for every prophet an enemy from among the sinners..."

(It is not only you who have faced severe animosity of this group, all prophets were in such positions that a group of wrongdoers stood against them.)

But the holy Prophet (S) is not alone and without supporter; as the verse continues saying:

"...and sufficient is your Lord as a Guide and a Helper."

Neither can their temptations mislead the holy Prophet (S), for Allah guides him, nor their conspiracies can defeat him, for Allah is his supporter and helper, He Whose knowledge is the supreme and His power is above all others'.

In brief we must say:

If thousands of enemy intend to kill me,
I fear not enemy, for You are my Friend.

Surah al-Furqan – Verse 32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

32. "And those who disbelieve say: 'Why has not the Qur'an been sent down upon him all at once? Thus (is it revealed), that We may strengthen your heart by it and We have rehearsed it to you in slow, well-arranged stages, gradually'."

Pretext-seekers found new pretexts every moment. They sometimes said: Why is not revelation made to us? Sometimes they said: Why do not we see angel of revelation? Why does not the Prophet have money, palace, and gold? And sometimes they said:

"Why is not the Qur'an revealed to him all at once?"

The Qur'an has got two kinds of revelation: A) Instant revelation on the heart of the Prophet (S) that occurred in the night of Power, when all of the Qur'an was sent down to the Prophet's heart. B) Gradual revelation that the Qur'an was sent down on special occasions during 23 years.

Any way, the word 'Ka▯alika' (thus) is the answer of them, that is, the advantage and wisdom of gradual revelation of the Qur'an is to make the heart of the Prophet (S) stronger and to make memorization and keeping of the Qur'an easier.

Moreover, there are abrogating and abrogated verses in the Qur'an and every answer must be exactly for a question and these are not consistent with instant revelation of the Qur'an. In addition, the Prophet (S) was illiterate and he did not know writing and reading, so to make him understand the revelation, the Qur'an was sent down gradually, while Moses and Christ knew writing and reading.

Explanations

1. Gradual revelation of the Qur'an is the factor of continual and permanent relation of the Prophet (S) with the source of revelation and it makes him stable in his way. It shows that prophethood is not a temporal matter.

2. A religion that is comprehensive and enlivened has a strong relation with events and occasions. And events and occasions occur gradually, not instantly.

3. To obey all orders and to avoid prohibitions instantly was difficult for common people and it caused them distress and constriction.

4. Since each Surah and verse of the Qur'an was by itself, a miracle, its gradual revelation was as a continual miracle and each miracle soothed the heart of the Prophet (S) against enemies' oppression.

5. There is much difference between revelation of each verse according to special position and instant revelation of all verses regardless of situations.

6. Some verses are the answers of people's questions.

Therefore, a question must first be raised and then its answer be given. Some verses and judgments were descended for a certain period; so a verse must be sent down to annul them.

Slowly and Distinctly Reading of the Qur'an (Tartil)

The Prophet (S) said:

"Tartil is to recite the Qur'an distinctly (not like reading poem and prose). When you reach its wits, you stop and purify your Heart and spirit. Your aim of recitation must not be reaching the end of Surah."[41]

Imam Ali (as) said:

"The purpose of Tartil is to stop when it needs full stop and articulation of letters."[42]

Imam Sadiq (as) said:

"Tartil is to recite the Qur'an beautifully and slowly. It is to stop and to resort to Allah, when reciting the verses that are about the Fire and punishment. It is to pray and to ask Allah the Heaven, when verses about the Paradise are read."[43]

In the end, it is understood from all narrations and the words of commentators that Tartil is to recite the holy Qur'an slowly and in proper order.

Reading must be done verse by verse and they must not be mixed, so that the verses can enter the

conscience of society and used by next generations. Therefore the future ages can use the light of its guidance and make dark places of their life lighted by it.

Surah al-Furqan - Verse 33

وَلاَ يَأْتُونَكَ بِمَثَلٍ إِلاَّ جِئْنَاكَ بِالْحَقِّ وَ أَحْسَنَ تَفْسِيرًا

33. "And they shall not bring to you any similitude, but We bring to you the truth and the best explanation (of it)."

Addressing the Prophet (S), the Qur'an implies that whether the words of the opponents are false so Allah presents true words to the Prophet (S), or their words are true then Allah brings some better and more comprehensive words of the truth for the Prophet (S).

To put more emphasis on this answer, the Qur'an implies that they bring no similitude to him, or they mention no words to weaken his call, but Allah brings the Truth as against it, and better than their similitude as argument.

The verse says:

"And they shall not bring to you any similitude, but We bring to you the truth and the best explanation (of it)."

Explanations

1. The Qur'an is a comprehensive book which answers all faults that are found with it by the opponents.

2. Prophets were struggling with opponents and prophets treated them by means of reasonable argumentation.

3. Others' words and complains are to be answered with some better words.

Surah al-Furqan - Verse 34

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلاً

34. "Those who shall be mustered upon their faces unto Hell, they are in a worse place and as to path, most astray."

The most misled person is the one who finds faults with prophets and makes difficulty for them. Therefore, in this noble verse, it is implied that after their finding faults, stubborn and biased foes had

made inference that Muhammad and his followers, with this book and these programs, were the worst people of Allah (we seek Allah's protection!).

Since saying this matter was not consistent with the eloquent and decorous words of the Qur'an, Allah answers this without mentioning the matter.

It says:

"Those who shall be mustered upon their faces unto Hell, they are in a worse place and as to path, most astray."

Yes, the result of men's programs and deeds will be shown in the Hereafter; when some persons are as tall as cedar and their faces shine like moon. They go toward the Paradise with long steps and fast.

On the contrary, there are persons who are lying on the ground and angels of punishment are dragging them to the Hell. This different destiny shows who had been misled and evil and who had been guided and happy!

Moreover, commentators are of different opinions about the purpose of the Qur'anic phrase which says:

'…shall be mustered upon their faces…':

Some commentators have rendered as the verse means literally. They have said that the angels of punishment drag them to the Hell while their faces will be on the ground. On one hand, it shows how abject and wretched they are, for in the world they were very self-conceited and proud and they considered themselves better than other people.

On the other hand, it is an embodiment of their aberration in this world, for such a person that is dragged in this way can never see ahead and is unaware of what is happing around him.

But some other commentators have taken it with its ironical meaning; sometimes they say that this sentence ironically implies their inner longing for this world, that is, for the sake that their heart still longs for this world, they are dragged toward Hell.

1. The Prophet (S) in a tradition said:

"On the day of Resurrection, Fire speaks with three persons: ruler, singer, and the rich. It says to the ruler that Allah had bestowed you palace and sovereignty and you did not judge rightly and then the Fire swallows him as a bird swallows the sesame.

It says to the singer that you adorned yourself for people and struggled against Allah by committing sin and disobeying Him, and then it swallows him. It says to the rich that Allah had bestowed you a lot of blessings and wealth, and you did not lend poor and needy people who wanted a little money and then it swallows him, too."[44]

2. Imam Sadiq (as) has narrated from his ancestors that Imam Ali (as) said:

“In the Hell there is a mill that crushes five things into flour. Do not you ask what is its flour?”

Then he was asked what its flour was.

He said:

“It is the corrupted and evil scientists, evil and vice singers, tyrannical rulers, treacherous ministers, and lying Gnostics. Verily in the Hell there is a city that is called ‘Hasinah’. Do not you ask me what is in that city?”

Someone asked:

“What is there in it O’ Amir-al-Mu’minin?”

He said:

“There are hands of those who broke an oath of allegiance.”[45]

3. Imam Ali (as) said:

“Fear the Fire whose heat is severe and it is very deep. Its adornment is iron and its beverage is pus.”[46]

1. Majma‘-ul-Bayān
2. Surah An-Nūr, No. 24, verse 25
3. Surah Yūnus, No. 10, verse 7
4. The current Surah, verse 7
5. Bihār, Vol. 8, P. 317
6. Surah Qāfir, No. 40, verse 49
7. Surah Al-Hijr, No. 15, verse 80
8. Al-Mīzān, Fhakr-i-Rāzī, Fī Zalāl, and Abulfutūh
9. Safīnat-ul-Bihār, Vol. 1, P. 227
10. The commentary of Ali ibn ’Ibrāhīm, narrated from Nūr-uth-Thaqalayn, Vol. 2, P. 9
11. Kanz-ul-’Ummāl, Vol. 14, P. 645
12. Fī Zilāl, Vol. 6, P. 154
13. Surah Al-Ma‘ārij, No. 70, verse 4
14. The commentary of Qurtabī, Vol. 1, P. 4739
15. Surah Al-Baqarah, No. 2, verse 255
16. Surah Al-Mursalāt, No. 77, verse 36
17. Majma‘-ul-Bayān, the explanation upon the verse
18. Surah Maryam, No. 19, verse 39
19. Safīnat-ul-Bihār, Vol. 2, P. 27
20. Bihār-ul-’Anwār, Vol. 74, P. 197
21. Bihār-ul-’Anwār, Vol. 74, P. 198
22. Bihār-ul-’Anwār, Vol. 74, P. 195
23. Qurar-ul-Hikam, Vol. 3, P. 261

24. Bih□r-ul-’Anw□r, Vol. 107, P. 111
25. Bih□r-ul-’Anw□r, Vol. 74, P. 187
26. ’Us□l-i-K□f□, Vol. 4, P. 452
27. Qurar-ul-Hikam, Vol. 3, P. 436
28. Kanz-ul-‘Umm□l, Vol. 9, Had. 34844
29. Bih□r-ul-’Anw□r, Vol. 74, P. 191
30. ’Us□l-i-K□f□, Vol. 4, P. 453
31. Bih□r-ul-’Anw□r, Vol. 74, P. 166
32. Bih□r-ul-’Anw□r, Vol. 74, P. 186
33. Qurar-ul-Hikam
34. N□r-uth-Thaqalayn
35. Surah Az-Zumar, No. 39, verse 73
36. Introduction to the commentary on Surah Al-W□qi‘ah
37. Ris□l□t-ul-’Ins□f
38. Sah□fah N□r, Vol. 20, P. 20
39. Mufrad□t by R□qib
40. Al-Mun□r, the Commentary explained upon the verse
41. Majma‘-ul-Bay□n and N□r-uth-Thaqalayn P. 15
42. Kanz-ud-Daq□yiq and Manh□j-us-S□diq□n
43. Majma‘-ul-Bahrayn, explanation about the word /rattala/
44. Bih□r, Vol. 8, P. 285
45. Ibid P. 311
46. Ibid P. 206, taken from Nahj-ul-Bal□qah

Section 4: What Happened to the Disbeliever People in the Past

Surah al-Furqan - Verse 35

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

35. “And indeed We gave Moses the Book and We appointed His brother Aaron with him (as his) assistant.”

This noble verse sympathizes on one hand with the Prophet (S) and the believers, and on the other hand it threats pretext-seeking polytheists the kind of whose words were somehow mentioned in the previous verses.

It also refers to the history of previous nations and their gloomy destiny and it specially puts emphasis on

six nations (Pharaohs, Noah's nation, the people of 'Ad and Thamūd, the people of Lūt, and the people of the Ditch).

It concisely expresses lessons from the destiny of these nations.

It says:

"And indeed We gave Moses the Book and We appointed His brother Aaron with him (as his) assistant."

For these two had a difficult and important duty on their shoulder for struggling with Pharaoh people and they had to do this revolutionary job with the help of each other.

Surah al-Furqan - Verse 36

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا

36. "And We said: 'Go you both unto the people who have rejected Our signs!' so We destroyed them with utter destruction."

Narrating the history and the explanation of the destiny of former pagans and the statement of their destruction, works as warning for today pagans and prohibiting them from what is unlawful.

Therefore, in this noble verse, Allah says:

"And We said: 'Go you both unto the people who have rejected Our signs!'..."

On one hand, they practically denied divine revelations and Allah's signs which exist in macrocosm and microcosm and the entire universe, and began to worship idols and to be polytheist. On the other hand, they neglected the teachings of the previous prophets and denied them.

In spite of Moses and his brother's attempts, and struggles and great and various miracles they observed, they stuck to their paganism and denial of the Truth, so they were destroyed.

The verse continues saying:

"...so We destroyed them with utter destruction."

Surah al-Furqan - Verse 37

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

37. “And the people of Noah, when they rejected the messengers, We drowned them and made them a sign for mankind; and We have prepared for the unjust a painful chastisement.”

The Qur’an implies that when the people of Noah denied the Divine messengers Allah drowned them and made their fate as a lesson for human beings.

The verse says:

“And the people of Noah, when they rejected the messengers, We drowned them and made them a sign for mankind…”

It is interesting that the Holy Qur’an says:

***“…they rejected the messengers** (**not only one messenger**)…”*

For, there is not any difference in principles between the call of messengers and prophets of Allah. If one of them is denied, it means that all of them are denied. Moreover, those people were basically against the call of all divine prophets and they denied all religions.

Anyway, the denial of prophets has got both worldly chastisement and the Hereafter punishment.

The holy verse continues saying:

“…and We have prepared for the unjust a painful chastisement.”

Surah al-Furqan - Verses 38-39

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا

38. “And the** (**tribes of**) **‘Ad and Thamūd and the men of Ar-Rass, and many generations between them.”
39. “And unto each of them We did give examples, and every one** (**of them**) **We did destroy with utter extermination.”

The Arabic word /qurūn/ is the plural form of the word /qarn/ that, in fact, means a group of people who live together in a certain time. Also it is applied to 40 years up to 100 years. The Qur’anic word /tatbir/ means to lose dignity and respect and to get overthrown in a way that it leads to destruction.[1]

So, in this verse, it says:

“And the (tribes of) ’Ad and Thamūd and the men of Ar-Rass, and many generations between them.”

The tribe of ‘Ad is the people of Hūd, the Divine prophet, who was appointed in the land of ’Ahqaf, (Yemen). The tribe of Thamūd is the people of Salih, the Divine prophet, who was appointed in the land of Wad-il-Qura, a place between Medina and Damascus.

There are many things cited about the people of Ar-Rass in commentaries: they are people of Shuayb (Jethro). Ar Rass is a city in Yamameh. Or it is a place in ’Antakiyah, Al-Zakakih, or Aras River in Iran.

But in the book ‘Uyūn-i-Akhbar ur-Rida we read:

Imam Rida (as) said:

“A person asked Imam Ali (as) about them.

And Imam Ali (as) said:

‘After Noah Flood, a tree named ‘Shah Drakht’ (King Tree) was planted. People counted this tree holy and built 12 hamlets around it. The names of these hamlets were the names of Iranian months: Farwardin, Ordibihisht, Khordad, Tir, Murdad, Shahriwar, Mihr, ’Aban, ’Azar, Day, Bahman, Isfand.

Each month they held festival in one of them. Of course the festival in hamlet of ’Isfand was more splendorous and more people gathered. In that festival, they put fire to a tree and when its smoke went up into air, they began to cry and shed tear.

Allah sent them a prophet who guided and advised them, but they denied him. Their prophet cast curse on them and that holy tree got dried. Then they dug a deep well and threw Allah’s prophet into it, and in this way he was martyred.’” [2]

But it is understood from the 180th sermon of Nahj-ul- Balaqah that they did not have only one prophet, for the

Imam (as) said:

“Where are the people of the cities of Ar-Rass who killed the prophets and suspended the traditions of the Divine messengers and revived the traditions of the despots?...”

The next verse implies that Allah did not punish them astonishingly: but it says:

“And unto each of them We did give examples…”

Allah answered their criticisms as was done about the criticisms upon the Prophet (S). Allah made divine ordinances clear for them and explained the truths of the religion. Allah warned them and retold them the

stories and destiny of the former nations.

But when none of these was effective the status was as the verse says:

"...and every one (of them) We did destroy with utter extermination."

Yes the divine way of treatment is to send messengers for guiding people and to destruct their rejecters.

Surah al-Furqan - Verse 40

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لاَ يَرْجُونَ نُشُورًا

40. "And indeed they have passed by the town on which was rained an evil rain, did they not then see it? Nay! They did not hope to be raised again."

The purpose of 'the township whereon was rained the evil rain' is the town of the people of L□t on which stone rained.

As Imam Baqir (as) says, it was an area that was called Sad□m[3]. Therefore, ancient places can provide people lesson (and narration of history and retelling the story of misled; persons can be a ground for propagation, training and prohibition of doing evil).

Finally ruins of cities of L□t nation that have been on the way of people going from Hijaz to Damascus are mentioned in this verse. It is a live tableau that describes the painful destiny of these misled persons and polytheists.

It says:

"And indeed they have passed by the town on which was rained an evil rain, did they not then see it? Nay! They did not hope to be raised again."

They count death as the end of this life. If even they believe in the life after death, their belief will be so weak and baseless that it has no effect on their soul, and also, no effect on their life programs. Therefore, they belittle everything and think about nothing but passing their low desires.

Surah al-Furqan - Verse 41

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَ هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

41. "And when they see you, they take you for aught but a mockery; (saying:) 'Is this the one whom Allah has sent us a messenger?'"

Ridiculing and belittling prophets is the permanent method of pagans. One who is stubborn and conceited does not accept the Truth.

The verses under discussion mention another example of polytheists' logic and the quality of their treatment with the Prophet of Islam (S) and his true call.

It first says:

"And when they see you, they take you for aught but a mockery; (***saying:***) ***'Is this the one whom Allah has sent us a messenger?'"***

Polytheists say: what a great claim he makes! What strange words he says! It is really ridiculous.

But it must not be forgotten that the Prophet (S) was the person who had lived for forty years among them before he was appointed as prophet. He was famous for his intelligence in sight, trustworthiness, frankness and truthfulness, but when the chiefs of polytheists saw that their interests were threatened, they forgot all of them.

They ridiculed the call of the Prophet (S) and even they accused him of insanity, though he presented them clear reasons and evidences.

Surah al-Furqan - Verse 42

إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلاَ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلاً

42. "'He would have led us astray from our gods if we had not been staunch to them!' And soon they will know, when they see the chastisement, who is it that is most misled in path."

Patience and resistance is not always a value and merit.

Sometimes it is stubbornness and obstinacy such as resistance and patience in being misled and deviation.

So the Qur'an mentions the rest of pagans' words in this way:

"'He would have led us astray from our gods if we had not been staunch to them!'…"

But the Holy Qur'an answers them in some ways.

It first answers this group of people, who were not logical, with, a striking sentence:

"…And soon they will know, when they see the chastisement, who is it that is most misled in path."

This doom may refer to the punishment of the Hereafter, as some commentators, such as Tabarsi in Majma'ul-Bayan, say. Or it is the punishment of this world, such as the defeat in Badr war and such like, as Qurtabi in his famous commentary says. It also may refer to both of them.

It is interesting that this group of misled people presented contradictory words. On one hand, they ridiculed the Prophet (S) and his call. They wanted to say that the claim of the Prophet (S) was so baseless that it did not deserve strict handling.

On the other hand, they believed that if they did not stick to the traditions and religion of their ancestors, it would be possible that the words of the holy Prophet (S) deviated them from it. This shows that they counted the Prophet's words very effective, calculated, and serious. It is not impossible that those bewildered and obstinate people spoke so disturbingly.

Moreover, it has been seen many times that when deniers of the Truth confront divine leaders' logic, they use mockery as a technique for belittling them while innerly they do not have such a belief. And sometimes they count it serious and struggle with it by their soul and body.

Therefore Allah, the Mighty, says in this noble verse:

"...therefore let those who go against His order beware lest a trial afflicts them or a painful punishment befalls them."[4]

In another verse He says:

"This is guidance. And those who disbelieve in the revelations of their Lord, for them there is a painful doom of wrath."[5]

Somewhere else He says:

"...and visited those who did wrong with dreadful punishment because they used to make mischief."[6]

The Prophet (S) says:

"One who oppresses people more in this world, will be punished before Allah (s.w.t.) more severely and harshly than any other person on the day of Resurrection."[7]

Surah al-Furqan - Verse 43

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا

43. "Have you seen him who takes his low desires for his god? Would you then be a guardian

over him?"

Any god other than Allah is called 'Hawa' (low desire).[8]

The main root of idol-worshipping is doing low desires, too.

Therefore, Allah says in this noble verse:

"Have you seen him who takes his low desires for his god? Would you then be a guardian over him?"

It means that if they ridiculed, stood against, and denied the call of the Prophet (S), it was not because that his logic was weak, his reasons were not conceiving and his religion could not be doubted, but it was because they did not obey intellect and reason, and their god was their low desires. Then, would he expect that such persons accept his call, or that he can affect them?

Great commentators have cited various opinions about the sentence:

"Have you seen him who takes his low desires for his god?"

Some say, as was mentioned in above, they have one idol and that idol is their low desires from which all their deeds originate.

However, some believe that they do not observe any logic in choosing idols, but whenever they see a piece of stone and an interesting tree or something that motivates their low desire, they select it as their god, bow down before it, make sacrifice for it, and ask it to solve their problems.

There is a narration in the occasion of revelation of this holy verse, which confirms this meaning: one year, in Mecca, it happened that Quraysh were in a tight corner and they scattered here and there.

As soon as some of them saw a beautiful tree or an interesting stone, they worshipped it and if it was stone, they named it 'Stone of Happiness'. They made sacrifice for it and poured the blood of sacrifice on it. Even they asked it heal of their animals' maladies.

One day an Arab came and wanted to rub his camels against that stone and so to be blessed. But the camels did stampede and scattered in the desert. Then he said a poem whose content is that I came to 'Stone of Happiness' to unify our dispersion, but it scattered our gathering.

Then he said that what this Stone of Happiness is. It is only a piece of stone of that land. It neither leads nor misleads man.

Another Arab saw one of these pieces of stone, while a fox was discharging urine on it, he said:

"Is it a god on which a fox discharges urine? Certainly the one on which foxes discharge urine is

abject."[9]

These two commentaries are consistent with each other.

The principle of idol–worshipping that is generated from some superstitions is a kind of worshipping low desires. Selecting various idols without any logic is also another branch of low desires.

Note

Undoubtedly there are various instincts and desires in man, all of which are necessary for continuance of his life: anger, fury, self–loving, being fond of wealth and earthy life, and such like. Certainly system of creation has created all of them for the sake of perfection.

What is important is that sometimes they do not cut their coat according to their cloth and exceed the limit. And they will be no longer the controlled means that are in the hand of mind and they begin to rebel and revolt. They imprison intellect and rule the whole entity of man and take him under their control.

This is the same thing that is called 'worshipping low desires' or 'sensuality', which is more dangerous than all kinds of idol–worshipping. Even idol–worshipping is also generated from it.

This is why the Prophet (S) has counted idol of low desire as the worst and supreme idol. He says:

"Under the sun and before Allah there is no greater idol than low desire that is worshipped."[10]

There is another tradition that says:

"The most disliked idol that is worshipped in the earth is the idol of low desire."

If we think well about this sentence, we find out that worshipping low desire is the source of unawareness and ignorance, as the holy Qur'an says:

"…and do not obey him whose heart We have made neglectful of Our remembrance, and he follows his own low desire and whose affair has become all excess."[11]

On the other hand worshipping low desires (sensuality) is the source of paganism and faithlessness, as the holy Qur'an says:

"Therefore, let him who believes not in it and follows his own vain desires turn you away from it, lest you perish."[12]

Moreover, worshipping low desires is the worst kind of misleading, as the holy Qur'an says:

"…And who goes farther astray than he who follows his lust without guidance from Allah…"[13]

Another matter is that worshipping low desires is the opposite of Truth-seeking and it deviates man from the path of Allah, as the Holy Qur'an says:

"...therefore judge between mankind with justice, and do not follow desire lest it should lead you astray from the way of Allah... "[14]

Furthermore, worshipping low desires prevents justice and pursuit of fairness, as the holy Qur'an says:

"...therefore do not follow any passion so that, you can deal justly... "[15]

Finally, if the system of heavens and the earth could be based on man's low desires, the1 entire universe would be corrupted:

"And if the Truth had followed their low desires, certainly the heavens and the earth and whoever therein would have perished!..."[16]

In Islamic narrations we see some striking sentences about this matter, too.

Imam Ali (as) said:

"Miserable is he who is deceived by his own low desires and pride."[17]

Imam Ali (as) said:

"Worshipping low desires is the enemy of intellect."[18]

Imam Ali (as) said:

"Worshipping low desires is the source of pains."[19]

Imam Ali (as) said:

"Neither religion nor intellect can be along with worshipping low desires."[20]

In brief, when worshipping of low desires rules, there is neither religion nor intellect but pain, disaster and misery.

There will be only wretchedness, corruption and barbarity there.

Phenomena of our life and bitter experiences that we have about others and ourselves are live evidence of all points that were mentioned about worshipping of low desires in above holy verses and narrations. We see persons who suffer the consequences of one hour of worshipping low desires until, the end of their life.

We see young people who, as a result of following their low desires, have become addicted to drugs and

have got sexually and morally deviated and so they have changed into a miserable worthless and disable creature. They have lost all their power and capitals.

In current age and past ages both, we see persons who slaughtered thousands and even millions of people out of their low desires and their shameful names will be remembered infamously up to the end of the world.

There is no exception to this principle. Even scientists and famous worshippers of Allah such as Bal‘am Ba‘�ra who were stripped of humane magnificence because of following low desires, and the Holy Qur’an says about them: they are like a dog which pants in any case.21

Therefore, it is not surprising that the Prophet (S) and Amir-ul-Mu’minin Ali (as) said:

*“The most perilous precipice which is on the way of your happiness is worshipping low desires and ambitions, for following low desires prevents you from the truth and ambitions make man forget the Hereafter.”*22

What are said in narrations and verses about not paying attention to low desires also show the importance of this issue in the viewpoint of Islam: so far that it considers being in awe of Allah and standing against the low desires as the key of Paradise.

The Qur’an says:

“But as for him who feared to stand before his Lord and restrained his soul from lust, verily the Garden will be his abode.”23

Imam Ali (as) says:

*“The bravest person is one who overcomes his (or her) wishes.”*24

There are many stories that are mentioned about spiritual state of some great men and the friends of Allah, who because of abandoning the low desires achieved spiritually high ranks which can not be achieved by usual ways.

Surah al-Furqan - Verse 44

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلاَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

44. “Do you think that most of them do hear or understand? They are (nothing) but like the cattle; nay they are farther astray from the path.”

Criticizing pagans, the holy Qur’an uses the word ‘Akhtar’ (most) to differentiate those who will be guided

from others.

The verse says:

"Do you think that most of them do hear or understand?..."

An animal has got no intellect to know goodness, badness, falsehood and truth, but deviated men act according to their low desires and do not follow intellect, although they have intellect.

To show the importance of the matter, this holy verse says:

"...They are (***nothing***) ***but like the cattle; nay, but they are farther astray from the path!"***

Something like this meaning is mentioned in verse 179 of Surah Al-'A'raf No. 7, which is about hell-dwellers who have got such a fate because of not using their eye, ear and intellect.

It says:

"...These are as the cattle, rather they are more astray..."

Though it is, in short, clear that they have gone astray, commentators have said interesting matters about this subject:

1. The reason that beasts can not know anything and do not have a heedful ear and a clear-sighted eye, is that they do not have such abilities, but man is more miserable than them, for he has been bestowed the essence of all talents. Allah has offered him so much talent that he can be His vicegerent on the earth, but he will reach a state that he will be reduced to the level of a beast.

He has wasted all his merits and is reduced from the rank of being prostrated by the angels down to the abject rank of evils. This is really painful and it is a clear misleading.

2. Beasts will somehow not be reckoned and will not be divinely punished, while misled men must take the burden of all their deeds on their shoulder and be punished without any reduction.

3. Beasts provide men many services and do various jobs, but mutinous and disobedient men provide no services and even so they cause many disasters and destructions.

4. Beasts do not pose anyone threat and if they do, it is limited. But arrogant, wistful, and faithless man begins a war in which millions of people are murdered.

5. If beasts do not have any program and law, they follow the path that creation has determined for their instincts and they go that way only. But obstinate and disobedient men respect neither laws of creation nor divine legislation and count their wishes and desires as the ruler of everything.

6. Beasts never justify their actions. If they do a wrong action, it is a wrong action and if they follow their

own way, that they do, it is the natural way. But it happens many times that an arrogant, tyrannical and wistful man justifies all his crimes as though he has done his humane and divine duties!

Therefore, no creature is more dangerous and harmful than a wistful, disobedient, faithless man, and because of this such a man is named ‘the worst of beasts’ in Surah Al–’Anfal, No.8, verse 22. What a proper name! So man, who is the vicegerent of Allah, will be worse than beast if he neglects his nature.

1. At–Tahqq F Kalamt il–Qur’n
2. Kanz ud–Daqyiq, the Commentary
3. Nr–uth–Thaqalayn, the Commentary
4. Surah An–Nr, No. 24, verse 63
5. Al–Jthiyah, No. 45, verse 11
6. Al–’A‘rf, No. 7, verse 165
7. Kanz ul–‘Umml, Vol. 3, P. 500
8. Qurtab, the commentary
9. Ali Ibn ’Ibrhm’s commentary, according to Nr uth–Thaqalayn Vol. 4, P. 20
10. Dorr ul–Manthr, following the concerning verse
11. Surah Al–Kahf, No. 18, verse 28
12. Surah T–H, No. 20, verse 16
13. Surah Al–Qasas, No. 28, verse 50
14. Surah Sd, No. 38, verse 26
15. Surah An–Nis’, No. 4, verse 135
16. Surah Al–Mu’minn, No. 23, verse 71
17. Nahj ul–Balqah, Sermon 86
18. Qurar ul–Hikam, 265
19. Qurar ul–Hikam, 1048
20. Qurar ul–Hikam, 10541
21. Surah Al–’A‘rf, No. 7, verse 176
22. Safnat–ul–Bihr, Vol. 2, P. 728 and Nahj–ul–Balqah, Sermon 38 and 42
23. Surah An–Nzi‘t, No. 79, verses 40 and 41
24. Safnat ul–Bihr, Vol. 1, P. 689

Section 5: The Guidance Man Gets From the Working of Nature

Surah al–Furqan – Verses 45–46

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاء لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

45. "Have you not seen (the might of) your Lord, how He extends the shadow? And if He had pleased He would certainly have made it stationary, then We have made the sun an indication of it;"
46. "Then We draw it in towards Ourselves, by an easy (gradual) contraction."

The best way of knowing Allah for all is to ponder the phenomena of existence, which are created according to divine wisdom. The rotation of the earth around itself and around the sun is not accidental. It is wisely and prudently.

Imam Baqir (as) said:

"The purpose of the extension of shadow in the verse is the shade that is between the dawn and rising of sun."[1]

Although some count the shade as the shade of night or afternoon, but with regard to the next sentence which says:

"...then We have made the sun an indication of it",

what Imam says is accepted.

Anyway, these two noble verses mention some of the main parts of divine blessings as the secrets of monotheism and knowledge of Allah. Deliberating on these affairs helps us to be more familiar with our Creator.

It first says:

"Have you not seen (the might of) your Lord, how He extends the shadow? And if He had pleased He would certainly have made it stationary..."

Certainly, this part of the verse refers to the importance of the blessing of vast and moving shades. These shades do not stay still but they move.

Commentators have various opinions about the purpose of the shade or which shade is meant by the verse:

Some say that this spread and vast shade is that one which covers the earth between the dawn and the rising of the sun which is the most pleasant shade and hours of the day. This pale shading light begins from the dawn and at the rising of the sun, sun's brightness replaces it.

Some have said that its purpose is all shade of night that begins from evening and ends with the rising of

the sun, for we know that night is in fact the shade of the hemisphere of the earth that is in front of the sun. This shade is conical that expands in space in opposite side. That conical shade always moves. It ends in an area with the rising of the sun and it begins in another area.

Some others have also said that it is the shade of objects that forms in afternoon and it gradually expands.

Of course, if there were not the next sentences, we would understand an extensive meaning from this sentence that includes all shades, but other indications that have come later show that the first commentary is more proper, for the verse continues:

"…then We have made the sun an indication of it;"

This refers to the fact that if there was not the sun, the concept of shade would not be clear. Basically, shade is formed by rays of the sun, for shade is usually partial darkness that happens for objects. It happens when light is cast on an impassible object and in front of it a shade will be formed.

Therefore, we must not only know shade by light according to the law 'know objects by their opposites', but also the existence of shade is caused by light.

In the next verse, Allah says:

"Then We draw it in towards Ourselves…"

We know that when sun rises, shades are gradually taken away until noontime that there will be no shade in some areas for the sun is above every creature, and in other areas it will be in its minimum size.

Therefore, shades neither appear instantly nor are taken away instantly. This is one of the wisdoms of Allah, for if this changing of light and darkness happened immediately, it would surely be harmful for all creatures. This gradual system of changing is in a way that it has the most benefits for all creatures without having any harm.

The Arabic word /yasira/ (gradual) refers to the gradual withdrawal of shades, or it refers to this matter that special system of light and darkness is a simple and easy thing comparing with the might of Allah.

The Qur'anic word ***/'ilayna/*** also emphasizes this divine might.

The holy verse continues saying:

"…by an easy (gradual) contraction."

Anyway, there is no doubt that as man needs light in his life, he needs shade for modification and prevention of intense light. Continual light makes life deranged, as stable and permanent shade is fatal.

In the first case, all creatures would be burnt and in the second case all creatures would be frozen. This alternative system of light and shade makes life pleasant and possible for man.

Surah al-Furqan - Verse 47

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

47. "And He it is Who appointed the night for you to be a covering, and sleep as a rest, and He appointed the day a rising."

Alternation of day and night, calmness in the night and working in the day are the signs of Allah's lordship. Therefore, after mentioning the blessing of shades, the holy Qur'an brings up two other blessings that are very appropriate with it. In this way, a little of the secrets of the universe, which indicates the existence of the Essence of Allah, is mentioned.

It says:

"And He it is Who appointed the night for you to be a covering..."

What a beautiful and interesting sentence 'appointed the night for you to be a covering'! This dark curtain covers not only men but also all creatures of the earth. Like garment it protects them. It wraps man like a cover that he uses at the time of sleep for creating darkness and rest.

Then, it refers to the blessing of sleep when it continues saying:

"...and sleep as a rest..."

The Arabic word /subat/ is derived from the word /sabt/ that means 'to terminate'. Then it was used to mean to stop working for taking rest. That Saturday is called in Arabic language /yaum-us-sabt/ is because its appellation is taken from schedule of the Jews who set Saturday their holiday.

In fact, this word refers to the termination of all physical activities at the time of sleep, for we know that at the time of sleep most of the activities of body are terminated, and some other parts, such as heart and lung, lessen their usual work and continue more slowly so that tiredness will be removed and power will be back.

Well-timed and measured sleep revives all powers of body and it brings happiness and might. It is the best means for calming the nerves. On the contrary, termination of sleep for a long time is very harmful and even fatal. Therefore, one of the main tortures that torturers use is to terminate the sleep program and so to break man's resistance very soon.

In the end of the verse, the blessing of day is mentioned.

It says:

"...and He appointed the day a rising."

The Qur'anic word /nušūr/ is derived from the word /našr/ that means: 'to spread', which is the opposite of folding. This may refer to spreading of soul throughout the body when man awakes. It is like reviving after death. It may refer to men's participation in social activities and movement for various works of life on the earth.

It is narrated that the Prophet (S) used to state this sentence every morning:

"Praise belongs to Allah Who brings us to life after death and (finally) we will return to Him."[2]

Verily, the brightness of day causes movement in man bodily and spiritually, as darkness brings sleep and calmness.

In nature, the first ray of the sun brings great movement and ferment in all creatures. A resurrection happens among them and each of them follows its own program. Even plants grow when light is cast on them. When the sun sets and night comes, reveille is warbled throughout the entire universe: birds return to their nests and living creatures sleep and take rest.

Even plants go to some kind of sleep.

In the end, in the holy Qur'an, there are several things that are mentioned as garment:

Night:

"...appointed the night for you to be a covering... "[3]

Spouse:

"...They are a garment for you and you are a garment for them... "[4]

Piety:

"...and the raiment of piety, that is the best... "[5]

Surah al-Furqan - Verses 48-49

وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَاء مَاء طَهُورًا

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا

48. “And He it is Who sends the winds as heralds of glad tidings going before His Mercy (rain), and We send down pure water from the sky.”
49. “That thereby We may give life to a dead land, and We give many beasts and men that We have created to drink thereof.”

After mentioning these great blessings in the pervious holy verses, which are as the main principles of man’s life, now another important blessing is mentioned.

It says:

“And He it is Who sends the winds as heralds of glad tidings going before His Mercy (rain), and We send down pure water from the sky.”

The function of winds as herald of descending of divine blessing is not concealed to anyone, for if they did not exist, a drop of rain would never fall on dry land. It is true that the shining of the sun evaporates water of the seas and the condensing of vapors in cold layer of atmosphere forms rain clouds.

But if winds do not move these rain clouds from oceans to dry lands, once more clouds change into rain and falls on the seas.

In short, these heralds of blessing that move continually throughout the earth quench the thirst of dry lands, brings the enlivening rain, forms streams, springs, wells, and grows various kinds of plant.

Always some of these winds, that move in font of clouds and are mixed with mild moisture, create a pleasant breeze which emits the smell of rain. They are like givers of glad tidings that announce the coming of a dear traveler.

Using the Qur’anic word /riyah/ (winds) may refer to the various kinds of wind: some of them flow from the north, some flow from the south, some flow from east to west, and some flow from west to east. Consequently they spread clouds in all areas of the earth.

It is worth-considering that here the adjective ‘pure’ is attributed to ‘water’. This is overstatement, therefore, its meaning is being pure and to purify. It means that water is both essentially clean and can purify defiled things. In addition to water, there are many objects that are clean, but they can never purify a defile object.

Anyway, besides being enlivener, water can purify. If there were not water, all of our life, body and soul would be defiled and dirty. Though water cannot kill microbes, it can dissolve and wash microbes. In this way, it is an effective help to man’s health and it fights against many diseases.

Moreover, we know that for purification of soul we also perform ritual bathing and ablution. So this enlivening liquid purifies both soul and body.

However, this purifying characteristic of water is in the second rank, though it is important.

Therefore, in this noble verse, Allah adds:

"That thereby We may give life to a dead land, and We give many beasts and men that We have created to drink thereof."

Some Points

1. In this verse, 'many beasts and men' are mentioned, though all of animals and men use rainwater.

This is because it wants to refer to those who dwell in desert and nomads who do not have permanent water and use rainwater directly. They perceive this important blessing more than other people do.

When a piece of cloud appears in the sky and the rain falls, pits will be filled with clean water. Then their animals drink water from them and they themselves also use that water. They will perceive life and movement in themselves and their domestic animals.

2. The Arabic word /nusqih/ is derived from the word /'isqa'/. As Raqib, in Mufradat, and other commentators say, its difference from the word /saqiya/ is in that /'isqa'/ means to prepare water and to let man to drink it whenever he likes, while the word /saqiya/ means to give someone a container of water for drinking. In other words, the word /'isqa'/ has got more extensive meaning.

3. In this verse 'dead land' is mentioned first and then beasts and after that men are brought up. This is because when dead lands are not enlivened by rain, beasts do not have food and when beasts are not fed, men cannot use them as food.

4. Mentioning enlivenment of water after the issue of purification may refer to their close relationship.[6]

5. The Qur'anic word /tah�r/ is applied to something that is both very pure and purifier.

6. The Arabic word /bilad/ means land, whether it is city or village or farm, for the verse of Surah Al-'A'raf, No. 7, verse 58 says:

"And the good land, its vegetation comes forth** (**in abundance**) **by the leave of its Lord..."

It is clear that the growth of plant is not limited to city.

7. The Arabic word /'anasi/ is the plural form of the word /'insi/ which means man.

8. Since the meaning of the Arabic word 'Balad' is the same as the word 'Baldah, instead of the word 'Maytatan', the word 'Maytan' is used to describe it.[7]

9. In using water, agriculture ranks first, then there is the rank of animals, and then men are the last. Therefore, in the verse, first agriculture and revivification of land, then animals and finally men are

mentioned.

10. Winds have got many benefits such as fining of weather, transferring of clouds, lessening of heat, and fecundation of plants.

Surah al-Furqan - Verse 50

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلاَ كُفُورًا

50. "And indeed We have distributed it amongst them so that they may remember** (**Allah**)**, but most of mankind are averse** (**to aught**) **save ingratitude."

Remembrance of Divine blessings is to express gratitude for them and negligence of them is to express ingratitude and rejection for them.

In this noble verse, Allah refers to the holy Qur'an and says:

"And indeed We have distributed it amongst them so that they may remember** (**Allah**)**, but most of mankind are averse** (**to aught**) **save ingratitude."

Although many of commentators such as the deceased Tabarsi and Shiykh T�si in Tibyan, and 'Allamah Tabataba'i in Al-Mizan have said that the pronoun of the word 'Sarrafnah' refers to rain, that in this case its concept is that Allah sends drops of rain in various directions and places and divides them among people for the sake of remembrance of this great blessing of Allah, but it is right to say that this pronoun refers to the Qur'an and its verses, for this kind of structure (past tense and present continuous tense) is used 10 times in the holy Qur'an and 9 of them explicitly refer to the verses of the Qur'an.

And in many cases the Qur'anic phrase /liyazzakkar�/ (that they may remember) is placed before them and so it seems impossible that only in this holy verse this phrase has got a different meaning.

Basically the Arabic word /tasrif/, which means to change and transform, is not very consistent with sending down rainwater, while it is more consistent with the verses of the Qur'an which are presented in various forms, sometimes in the form of promise, sometimes in the form of threat of punishment, sometimes in the form of prohibition, sometimes in the form of enjoinment order, and sometimes in the form of the life story of ancient people.

Surah al-Furqan - Verses 51-52

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا

فَلاَ تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا

51. “And if We had pleased certainly We would have raised up a warner in every town.”
52. “So do not follow the infidels, and strive against them with it (***the Qur’an***) ***a strenuous strife.”***

This verse somehow speaks about the Prophet (S) as the seal of prophets and about the comprehensiveness of his religion, for it implies that no prophet was appointed anywhere with him, since he can control the entire society and no body else is needed. He has such a rank and state that prophethood is closed with his existence.

It is also possible that some polytheists used this pretext along with other ones that it was better that Allah appointed a prophet in every village and city.

But, in answer to them, the Qur’an says:
“And if We had pleased certainly We would have raised up a warner in every town.”

Anyway, this verse is a reason for magnificence of the Prophet’s rank and it shows also the necessity of unity of leadership and heaviness of his duty.

For this reason, in the next holy verse, two important commandments that are the main programs of prophets are stated.

So, addressing the Prophet (S), it says:

“So do not follow the infidels…”

Do not conciliate with the deviated persons in any step you take, for conciliation with them is the malady of the call to Allah. Stand fast against them and try to reform them, but be careful not to yield to their low desires and superstitions.

The second commandment is as follows:

“…and strive against them with it (***the Qur’an***) ***a strenuous strife.”***

That is, his strife must be like magnificence of his mission and the magnificence of all former prophets’ endeavour, an endeavour that includes all dimensions of people’s soul and intellect, and it includes all spiritual and materialistic aspects.

Undoubtedly the purpose of Jihad (strife), here, is only intellectual, cultural, and propagation endeavour. Its purpose is not Holy war with weapon, for this Surah is a Meccan Surah and we know that the command of armed war was not issued in Mecca.

As the deceased Tabarsi says in Majma‘ul-Bayan, this verse is a clear reason for this fact that the

intellectual effort and the struggle of propagation against temptations of the deviated people and the enemies of the Truth is of the greatest Jihad (strife).

Even it is possible that the famous tradition of the Prophet (S) refers to this Jihad and the magnificence of the learned and scientists' job in propagation of religion, when he (S) says:

"We returned from small Jihad to the greater Jihad."

This shows the greatness of the rank of the Qur'an, too, for it is a means for the greater warfare and it is an effective weapon whose power of explanation and argumentation, deep effect and attraction is beyond men's imagination and power.

It is an effective means that is as shining as the sun, as brightening as the day, as canning as curtains of night, as motion-imparting as winds, as great as clouds, and as enlivening as drops of rain, the qualities of which were referred to in the previous verses.

Surah al-Furqan - Verse 53

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

53. "And He it is Who had made the two seas join and flow together, one palatable and sweet, and the other salt and bitter; and between the two He has made a barrier and inviolable obstruction."

Again this noble verse argues on Allah's magnificence by mentioning His blessings in the system of creation. Consisting with mentioning descending of enlivening drops of rain in the previous verses, it refers to not mixing of sweet waters and salty ones, and says:

"And He it is Who had made the two seas join and flow together, one palatable and sweet, and the other salt and bitter; and between the two He has made a barrier and inviolable obstruction."

The Qur'anic word /maraja/ is derived from the word /maraj/ that means 'to mix or to send and to deliver free', and here it means to set salty water and sweet water beside each other.

The Arabic word /‘a�b/ means wholesome, pure and cool. And the word /furat/ means sweet and delicious. The Arabic word /milh/ means 'salty', and the word /'ujaj/ means 'bitter and warm'. So /‘a�b/ and /furat/ are opposite in meaning with /milh/ and /'ujaj/. The word 'Barzakh' means a bar and partition between two things.

But the phrase '***Hijran Mahjura***' (***inviolable obstruction***), as was said in the 22nd verse of the current Surah, is an expression that was used by Arabs when they met a person whom they feared. They said it for protecting themselves.

They wanted to say, *‘excuse and protect us and be away from us!’*

Anyway, this noble verse depicts one of the wonderful manifestations of Allah's might in the world of creation, how an invisible veil and an undetectable bar is set between salty and sweet seas and it does not allow them to get mixed.

Of course, today we know that this undetectable bar is ‘the density difference of sweet and salty water’ or it is so-called ‘specific gravity’ of theirs which causes them not to be mixed for a long time.

Some commentators have tried to find out where such two salty and sweet seas are located on the earth that they do not mix.

But this problem has been solved for us, for we know that all great sweet rivers that empty into seas form a sea of sweet water in seashore and send salty water back and this situation continues for a long time. For the different degree of their density, they avoid mixing with each other and say to each other: ***‘Hijran Mahjura’.***

It is interesting that because of flow and ebb, water of seas comes up and goes down two times a day as the result of the moon’s gravitation. This sweet water, which forms a sea, goes forth into the land at the estuary of the same rivers and, the places around there.

Since ancient times, men have taken this matter into consideration and have dug canals in such places of sea and farmed many lands irrigated by this sweet water that spreads in vast areas by means of flow and ebb.

Just now, there are millions of palm trees in the south of Iran, which are irrigated in this way. They are located very far from the sea. When rain falls less, and the water of great rivers that empties into the sea decreases, and sometimes salty water increases, local farmers get worried, for they fear that it harms their farming.

Usually this is not so. This ‘pleasant and sweet’ water which is placed besides ‘salty and warm’ water does mix with it, and this is a great capital for them.

It needs not mentioning that the existence of natural reasons in such issues does not devaluate them. What is nature? It is nothing except Allah’s will and intention that has bestowed such attributes to these creatures.

It is interesting that whenever man flies over them with airplane, it is clearly seen that these two waters have got various colours and do not get mixed. This makes man remember this Qur’anic point.

Moreover, locating this verse among the verses that are about ‘faith’ and ‘faithlessness’ may refer to this matter that sometimes in a society or city, or even in a home, there are faithful persons who are like sweet and pleasant water along with unfaithful persons who are like salty and warm water.

They have two various ideas and opinions and they have pure deeds and impure deeds, but they do not get mixed.

Surah al-Furqan - Verse 54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

54. "And He it is Who has created man from water, then He made him related in blood and in wedlock; and your Lord is ever Powerful."

The purpose of 'water' in this noble verse is the sperm of man, and the evidence of it is found in the following two verses:

"Did We not create you from a base fluid"[8]
"He is created from a gushing fluid."[9]

Since the previous verses talked about the falling of rain as well as the locating of the salty and sweet waters besides each other, now this verse mentions the creation of man from water,

It says:

"And He it is Who has created man from water..."

Verily carving on water and shaping such a novel figure on water is the reason for omnipotence of Allah. In fact, the former verses talked about the growth of plants because of rain water, but here it speaks about a higher level that is the creation of man from water.

Therefore, commentators say that the purpose of water here is sperm from which all men are generated by Allah's might. By sexual intercourse, man's sperm, which is floating in water, joins woman's ovum and the first blossom of man's life, that is the first living cell of man, will be created.

If man carefully studies the various phases of forming sperm from the beginning up to the end of fetal period, he sees a lot of signs of Allah's might and magnificence so that they will be enough to know His Pure Essence.

This commentary will be proved by the sentence that follows the verse and we will explain it.

Moreover, undoubtedly most of man's body consists of water; therefore we can say that the main material of every man is water. Consequently, man can very scarcely resist lack of water, while he can survive many days and weeks without eating food.

Of course, it is also possible that all of these meanings are included in the concept of the verse. That is,

both the first man is created from water, and all human beings are created from (seaman) water, and water is the most important material of man's body. Water is the simplest material of the world, but how has it become the source of such wonderful creation? This is the reason for His might.

After mentioning the creation of man, the increase of generations is brought up.

It says:

"…then He made him related in blood and wedlock…"

The purpose of the Arabic word 'Nasab' (blood) is the relationship that is between men by way of reproductions and births, such as the relationship between father and offspring or relationship between brothers.

The purpose of the Qur'anic word /sihr/ (wedlock), which originally means 'groom', is the relationship that occurs through marriage between two families, such as the relation of man with the close relatives of his wife which is created in this way.

These two are what Islamic jurists say as 'the indirect cause' and 'lineage' in the subject of marriage.

In Surah An-Nisa', No. 4, seven of the unmarriageable ones (mother, daughter, sister of mother, sister of father, daughter of brother, and daughter of sister) that are created by lineage or parentage, and four cases of the indirect cause (daughter of wife, mother of wife, wife of issue, and wife of father) are mentioned.

Of course, there are other opinions about this sentence stated by commentators, but this one is stronger and clearer, including this one: some say that the word 'Nasab' means 'male offspring' and the word /sihr/ means 'female offspring', for blood relationships traditionally are counted depending on fathers not mothers.

But as we said in the commentary of the 61st verse of Surah 'Al-i-'Imran, it is a big mistake that is originated from customs and traditions that were before Islam. They thought that blood relationship has been originated only from father, and mother has no role.

But as it is specified by Islamic jurisprudence and all the Islam learned persons, all ordinances that are about lineally being unmarriageable are from both the father side and mother side.

It is interesting that there is a famous tradition which is recorded in Shi'ite and Sunni books.

According to this tradition, this verse is sent down about the Prophet (p.b.u.li.) and Imam Ali (as), for the Prophet (S) married his daughter, Fatimah (as), off to Ali (as), therefore, Ali (as) was both the cousin of the Prophet (S) and spouse of his daughter. This is the meaning of the Qur'anic phrase ***'Nasaban Wa Sehran'*** (***related in blood and in wedlock***).[10]

As we have repeatedly said, these narrations are some clear extensions of the verse and they do not prevent generality of the meaning of the verse. This verse includes any relationship that is created by the way of blood and marriage and one of its clear extensions is the bilateral relationship of Ali (as) and Prophet (S).

At the end of the verse, in order to put emphasis on the former issues, the Qur'an says:

"...And your Lord is ever Powerful."

Surah al-Furqan - Verse 55

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُهُمْ وَلاَ يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

55. "And they worship besides Allah (things) which neither profit them nor harm them; and the infidel is a helper (of aberration) against his Lord."

No reason and logic polytheists have got for worshipping their idols. Harm and benefit is only in the hand of Allah, not others.

Finally, in the above verse, the deviation of polytheists from the principle of monotheism, which is comparing the power of idols with Allah's power and some of which are mentioned in the previous verses, is brought up.

The Holy Qur'an says:

"And they worship besides Allah (things) which neither profit them nor harm them..."

It is certain that benefit and harm can not be the only criterion of worshipping, but by mentioning this the Qur'an intends to say that they have no pretext for worshiping idols, for idols are some objects that have no value, no positive and negative effect.

At the end of the verse, the Qur'an adds:

"...and the infidel is a helper (of aberration) against his Lord."

They are not alone in their deviated path and they certainly help each other. The powers which must be mobilized for the sake of Allah, are organized against Allah, His Prophet (S), and the true believers.

If we see that some of commentators have interpreted the Qur'anic word /kafir/ (disbeliever) here as 'Ab� Jahl, they want to mention a clear extension, otherwise, the Arabic word /kafir/ has got extensive meaning everywhere which includes all disbelievers.

Surah al-Furqan – Verse 56

وَمَا أَرْسَلْنَاكَ إِلاَّ مُبَشِّرًا وَنَذِيرًا

56. "And We did not sent you but a bearer of glad tidings and a warner."

In this short verse, both monotheism: ***"Arsalna'*** (***We have sent***), and prophethood: ***'Ka'*** (***you, O' Muhammad!***) and Resurrection (a bearer of glad tidings and a warner) are referred to.

Since the previous verses spoke about idol-worshippers' insistence on worshipping idols that had no benefit and harm, in this holy verse the duty of the Prophet (S) to stubborn disbelievers is mentioned.

It says:

"And We did not sent you but a bearer of glad tidings and a warner."

If they do not accept the call of the Prophet (S), there is no fault and responsibility on him; because he has done his duty that is to give good tidings and to warn, and he has called receptive persons to Allah.

This verse both specifies the duty of the Prophet (S) and sympathizes with him, and it is a kind of threat and heedlessness to these deviated persons.

Surah al-Furqan – Verse 57

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلاَّ مَن شَاء أَن يَتَّخِذَ إِلَى رَبِّهِ سَبِيلاً

57. "Say: 'I do not ask you a wage for it (***my ministry***) ***except for him who wishes to choose a way unto his Lord'."***

A successful leader is one who declares to people that he does not expect anything. Man gets the rank of sincerity when he does not want or demand any physical, positional, and verbal reward.

Thus, Allah commands the Prophet (S) to tell the people: he does not ask of them any reward for this Qur'an and conveying this heavenly religion, save that people will may choose a way unto their Lord.

The verse says:

"Say: 'I do not ask you a wage for it (***my ministry***) ***except for him who wishes to choose a way unto his Lord'."***

It implies that the only reward and compensation of the Prophet (S) is people's guidance that has

happened intentionally and willfully in them and not reluctantly and compulsorily. This is an interesting phrase that shows the maximum of kindness and benevolence of the holy Prophet (S) towards his followers, for he counts their happiness and bliss as his reward.

It is clear that guidance of the nation (Ummah) has got an extraordinarily spiritual reward for the Prophet (S), because whoever leads people to a good deed is like the one who does this deed.

There are also other possibilities about the commentary of this verse. Some say that the verse implies that the Prophet (S) does not want any reward from people, except they give some of their wealth to the poor for the sake of Allah, of course, if they will.

But the first commentary is more near to the meaning of the verse.

It is understood from what have been said above that the pronoun of the Qur'anic word /'alayh/ (for this) refers to the Qur'an and propagation of Islam religion, for it speaks about not wanting reward and compensation for this call.

This sentence both stops the pretexts of pagans and makes clear that acceptance of this divine call is easy and simple for anybody without any trouble and expenditure.

This testifies to truthfulness of the Prophet's call and purification of his thought and program, for false claimers do this certainly for the sake of some indirect or direct reward.

Surah al-Furqan - Verse 58

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لاَ يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

58. "And rely on the (Ever) living One Who dies not, and celebrate with His praise, and sufficient is He as being aware of the faults of His servants,"

The Arabic word /tawakkul/ as well as its derivatives are mentioned 70 times in the Qur'an. It means to rely on Allah and to use Him as lawyer in all affairs.

In the previous verse the holy Prophet (S) was commanded to tell people he would not demand reward from them. And now this verse implies that religious leaders do not expect anything from people for their own life and they must trust Allah.

Therefore, in this verse, the main reliance of the Prophet (S) is made clear; it says:

"And rely on the (Ever) living One Who dies not..."

By having such a Trust, Sanctuary, and Guardian Who is always alive and will be alive, the Prophet (S)

does not need their reward and does not fear harm, hurt, and their conspiracy. Now that this is so, '***hymn His praise***', do glorify Him and praise Him for all His perfect Attributes.

The verse says:

"...and celebrate with His praise..."

In fact, this sentence can be counted as the etiology of the former sentence, for when He has no fault and weakness and has got all good things and is perfect, such a One is deserved to be trusted.

Then it is added: implying that he (S) should not be worried of the enemies' conspiracies for He suffices as the Knower of His bondmen's sins, and He reckons them when its time comes.

The verse continues saying:

"...and sufficient is He as being aware of the faults of His servants,"

Whom Must We Trust?

In the above verse, when the Prophet (S) is ordered to forget all creatures and to rely on the pure nature of Allah, He mentions some attributes for this pure nature, which are, in fact, the main qualifications of One Who can be the real and sure trust of people.

First, he must be alive, for a dead and unbeneficial creature, such as idols, cannot be someone's trust.

Second, he must be immortal, so that, those who trust him do not get worried and irresolute about his death.

Third, he must be omniscient. He must know both all the needs of those who trust in him and the plots and plans of foes.

Forth, he must be omnipotent. He must have no weakness and disability that weakens this reliance.

Fifth, he must manage and control all affairs. And we know that these attributes are only found in the pure nature of Allah, thus, He is the only One Whom can be trusted and does not have instability in all events and disasters.

Some Traditions On Trust

1. The Prophet (S) said:

"One who wants to be the most pious person of people has to trust Allah."[11]

2. Imam Sadiq (as) said:

“Fearing only Allah and not fearing other than Allah is reliance.”[12]

3. The Prophet (S) said:

“The best servants with Allah are those who trust Allah more and obey His commandments.”[13]

4. Imam Ali (as) said:

“This is sufficient for your trust that you know no one as your sustainer but Allah, the Glorious.”[14]

5. Imam Ali (as) said:

“Oh people! Trust and have confidence in Allah, for He will be sufficient for the affairs of those who trust (in Him).”[15]

6. The Prophet (S) said:

“If one trusts Allah, He provides his provisions and livelihood from some ways that he has not thought. And Allah makes the world the trust of one who pins all his hopes on the world.”[16]

Surah al-Furqan - Verse 59

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا

59. “(He) Who created the heavens and the earth and what is between them in six Days, then He established Himself on ‘Arsh (the Throne of authority) the Beneficent (God)! Ask then (what you need) from Him Who is aware (of everything).”

This noble verse states the power of Allah in the entire universe and describes this assured trust in another way.

It says:

“(He) Who created the heavens and the earth and what is between them in six Days, then He established Himself on ‘Arsh (the Throne of authority)…”

One who has such omnipotence can protect those trust Him from every danger and disaster. He both has created the world and the management, leadership and administration of it are in His authority.

Moreover, gradual creation of the world shows that Allah does not hurry in any job. If He does not punish wrongdoers very quickly, it is because He wants to give them opportunity and respite to improve them. Furthermore, someone who fears for the passage of time hurries, and this is not true about Allah, the Mighty.

In the commentary of the 54th verse of the Surah Al-’A‘raf we talked about the creation of the universe in six days and we said that the purpose of ‘days’ in such cases is periods that each of which may last millions or milliards years.

We mentioned the evidences of this matter from Arabic literature and other languages. Also we specified all these 6 periods. The Qur’anic word /‘arš/ has also been explained there.

In the end of the verse it is added:

“...the Beneficent (***God***)***!...”***

He is the One Whose encompassing mercy includes all creatures, and everyone who obeys Him, or everyone who disobeys Him, believers and disbelievers all enjoy His unconditional generosity.

Now that man has such a mighty and generous Lord, he must ask Him whatever he needs or he must ask Him Who knows everything.

The verse says:

“...Ask then (***what you need***) ***from Him Who is aware*** (***of every thing***)***.”***

As a matter of fact this sentence is the result of the former discussion; it implies that the Prophet (S) must declare that he does not want any reward from them and they must trust Allah Who has all these attributes, that is.

He is both the Powerful, the Beneficent, and All-merciful, and All-aware, and the Omniscient. Thus man must ask Him whatever he wants.

Commentators have other opinions about this sentence and mostly they have interpreted the Qur’anic word /fas’al/ (ask), here, as to ask question or to question not to demand, and they say that the concept of this sentence is that if man wants to ask question about the creation and the power of Allah, he must ask Allah Himself, for He knows everything.

Some have not only interpreted 'ask' as ask question or to question, but also they say that the purpose of the Qur’anic word ‘Khabir’ is Gabriel or the Prophet of Islam (S), that, is if anyone has question about Allah's attributes, he must ask them.

Of course, the last commentary seems very unlikely and the commentary that is before the last one is not very consistent with the former verses. Thus, the meaning which says, to ask Allah whatever someone wants, seems more probable.

Surah al-Furqan - Verse 60

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

60. "And when it is said to them: 'Prostrate you to Rahman** (**The Beneficent Allah**), **they say: 'And what is Rahman** (**the Beneficent Allah**)**? Shall we prostrate to what you bid us?' And it increases them in aversion."

In this verse the Arabic word /ma/ (what), which is use for inanimate and solid bodies, is repeated two times. The pagans used this word to scorn the Holy Divine Essence.

Therefore, instead of saying *'Wa Man ir-Rahman'* (*and who is the Beneficent?*), they said: ***'Wa-Mar-Rahman'*** (***And what is the Beneficent?***), and instead of saying *'Liman Ta'muruna'* (*to whom you bid us*), they said ***'Lima Ta'muruna'*** (***to what you bid us***).

Since the previous verses spoke about both the might and magnificence of Allah and His encompassing mercy, this verse implies that when they are told adore the Beneficent Allah, Whose mercy encompasses soul and body of yours, they say out of pride and conceit, or for redacting, what the Beneficent Allah is.

The verse says:

"And when it is said to them: 'Prostrate you to Rahman** (**The Beneficent Allah**), **they say: 'And what is Rahman** (**the Beneficent Allah**)**?..."

They said that they did not basically know Rahman and his word had no clear sense for them.

They continued saying:

"...Shall we prostrate to what you bid us?'..."

We will not submit anybody and we are not the follower of the command of this and that.

They say this statement and, consequently, their hate and their distance from Allah will be increased.

Certainly the most proper name of Allah's names for calling people to adoration and worship in His presence is 'Rahman' (the Beneficent) with its extensive meaning of His mercy, but because of blind-heartedness and stubbornness they not only presented no flexibility for this invitation, but also they embarked on scorning and mocking and they mockingly said:

"...what is Rahman** (**the Beneficent Allah**)**?"

As Pharaoh said in the opposition of Moses (as):

"And what is the Lord of the Worlds?"*[17]*,

they did not even say: '*and who is…?*'

However, the root and the form of this word, 'Rahman' is Arabic, and the Prophet (S) always, at the beginning of each Surah of the Qur'an, said this name for them by the phrase:

***'Bismillah ir-Rahman ir-Rahim'* (*In the Name of Allah, the Beneficent, the Merciful*).**

Therefore, their aim was nothing but mocking and pretext-seeking.

The next sentence also testifies to this fact, for they say implicitly:

'Are we to adore whatever you* (*Muhammad*) *bid us and prostrate by your command?'

But as a matter of fact, the propagation of divine leaders only has effect on those persons whose hearts are receptive and the blind-hearted stubborn persons not only do not enjoy it, but also their hatefumess increases, for the verses of the Qur'an are like enlivening drops of rain that grows flower and meadow in gardens and grows thorn in the brackish lands.

So it is not surprisingly that it says:

"…And it increases them in aversion."

1. N�r uth-Thaqalayn
2. Qurtab�, Vol. 7, P. 4455
3. Surah Furq�n, the verse under discussion
4. Surah Al-Baqarah, No. 2, verse 187
5. Surah Al-'A'r�f, No. 7, verse 26
6. We have spoken in detail about the effects of water enlivenment in Surah Al-Anbiy�, No. 21, verse 30.
7. Qurtab�, the Commentary
8. Surah Al- Mursal�t, verse 20
9. Surah At-T�riq, verse 6
10. Majma' ul-Bay�n and R�h ul-Ma'�n�
11. Mishk�t ul-'Anw�r, P. 50
12. Mishk�t ul-'Anw�r, P. 56
13. Majm�'ah Warram, Vol. 2, P. 123
14. Qurar-ul-Hikam, Vol. 3, P. 402
15. Kanz ul-'Umm�l, Vol. 3, P. 703
16. Kanz ul-'Umm�l, Vol. 3, P. 103
17. Surah Ash-Shu'ar�, No. 26, verse 23

Section 6: Repentance, Belief and Good Deeds

Surah al-Furqan – Verse 61

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا

61. "Blessed is He Who has set in heaven constellations, and has set therein a lamp (the sun) and the moonilluminating."

The Qur'anic word /tabaraka/ is used only in past tense and it is repeated thee times in this Surah[1].

As it was said before, it is derived from whether the word 'Baraka' (stable and constant), or from the word 'Barakat' (abundant goodness).

This noble verse is in fact the answer of those who said what 'the Beneficent' is. Though they present this question mockingly, the Holy Qur'an answers them seriously.

It says:

"Blessed is He Who has set in the heaven constellations..."

The Arabic word /burūj/ is the plural form of the word 'Burj' which originally means 'appearance', therefore, that part of the wall that is around a city or camp of an army and is taller and more remarkable is called 'Burj'. Also when a woman shows her adornment, it will be said: "Tabarrajat il-Mar'ah'. This word is applied to tall palaces, too.

Anyway, heavenly mansions refer to special constellations before which each season and each time of year the sun and the moon pass, for example, it is said that the sun is in Aries-, which means the sun is in front of the constellation of Aries,: Or the moon is in Scorpios, that is the moon is in front of the constellation of Scorpios. (A constellation is a collection of stars which seems to us a special form.)[2]

Thus, the verse refers to the heavenly places of the sun and the moon and it says:

"...and has set therein a lamp (the sun) and the moon illuminating."

As a matter of fact, this verse states how precise and fixed the Orbits of the sun and the moon are in heaven. (Of course, these changes are in fact resulted from the movement of the earth around the sun).

It is a precise system that rules them for millions of year so that astronomers can forecast hundreds of year later. This system that rules over these great celestial bodies testifies to the existence of a Lord

Who is the manager and administrator of the great universe.

Do not they (disbelievers) know Him with such clear signs and with such exact places of the sun and the moon and then they say what the Beneficent is?

Why is the sun called 'Siraj'? And why is the adjective 'Munir' used for the moon? It is probably because the word 'Siraj' means light and the lamp from which light comes out and this is consistent with the nature of the sun that according to scientific researches the light of the sun belongs to itself.

On the contrary, the light of the moon does not belong to itself and it comes from the sun, therefore, the adjective 'Munir' (giving light) is used for the moon, though its light is borrowed from somewhere else.[3]

Surah al-Furqan - Verse 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

62. "And He it is Who has made the night and the day to succeed each other for him who desires to reflect or desires to be thankful."

This noble verse still continues to introduce the Lord of the universe and states another part of the system of the existence.

It says:

"And He it is Who has made the night and the day to succeed each other for him who desires to reflect or desires to be thankful."

It is the regular system that rules the day and the night which alternatively substitute each other. This system is in work for millions of year. It is the system that if does not exist the life of man will be destroyed by intensity of heat and light or darkness, and this is an attractive reason for those who want to know Allah.

We know that the system of day and night is generated from the movement of the earth around itself. Its gradual and regular changes, that is continually the duration of one of them increases and the other one decreases, is because of its axle slope in regard to its orbit, which, during a year, causes the four seasons.

If the earth rotated faster or slower than its usual speed, in one case the nights would get so longer that all things would be frozen, and in other case the days would be so long that the sun would burn everything. Moreover, the centrifugal force could be so intense that the earthly creatures would be thrown out into the space.

In brief, on one hand, the study of this system awakes the theology nature in man. (Perhaps the application of the phrase 'desires to reflect' refers to this fact), and on the other hand, it awakes the thanking spirit in man and the phrase 'desires to be thankful' may refer to this matter.

It is worth-mentioning that in a narration whether belongs to the Prophet (S) or Infallible Imams (as) we read:

"Coming day and night in succession is for the matter that if man does dereliction of his duties in one of them, he recompenses it in another one."

This meaning may be the second commentary for the verse and, since the verses of the Qur'an has got levels of meaning, it is not inconsistent with the first commentary either.

Imam Sadiq (as) in a tradition says:

"Any worship and obedience that you missed to do in the night make up for it in the day, for Allah, the Mighty and the Blessed, says:

'Man must compensate the undone duties of night in day and compensate those of day in night.'"[4]

The same thing is narrated by Fakhr-i-Razi from the Prophet (S).

Conclusion:

To learn lessons from 'the system ruling the universe' depends on our will. How a lot are persons who spend their life for a phenomenon, but since they do not will to learn lesson, they do not profit by the example!

These persons are like one who sells mirror, the one who always looks at mirror, but does not straighten his garments, while a passenger may straight his collar by just one careful glance at mirror.

Therefore, a mere glance is not enough, but the will for reformation also is necessary. With this matter mentioned, it gets clear why some scientists do not know Allah, while they have spent their life for researching the nature, for they do not do anything for knowing Allah, as a carpenter makes many ladders, but he does not will to climb one of them.

Surah al-Furqan - Verses 63-64

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَمًا

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

63. “And the servants of the Beneficent (***Allah***) ***are those who walk on the earth humbly; and when the ignorant address them, they answer; ‘Peace’.***
64. “And those who spend the night prostrating themselves before their Lord and standing.”

The behaviour of each person shows his personality and character. The supreme reward and medal for man is the medal of servitude of Allah:

(***‘The servants of the Beneficent*** (***Allah***)***’***).

For being related to infinity makes man exalted.

Form this holy verse on, an interesting and comprehensive discussion about the attributes of Allah’s special slaves is brought up under the title of

‘The servants of the Beneficent (***Allah***)***’.***

It, in fact, completes the former verses in which there has been mentioned that the obstinate polytheists said out of conceit and ridicule when the name of Allah, the Beneficent, has been mentioned:

“…what is the Beneficent?”

We saw that the holy Qur’an introduced Allah, the Beneficent, to them in two verses. Now it is time for introducing the Beneficent Allah to the special servants. When His servants are so dignified and lofty, the magnificence of Allah, the Beneficent, will be understood better.

In these two verses and the next verses, more than 10 attributes of theirs are mentioned, some of which are related to the creedal aspects, some are moral, some are social, some are personal, and some are collective. On the whole they are of the supreme humane values.

It first says:

“And the servants of the Beneficent (***Allah***) ***are those who walk on the earth humbly…”***

In fact the first attribute introduced for ‘The servants of the Beneficent (Allah)’ is denial and negation of conceit, pride and self-admiration, which is seen in all deeds of man, even in his way of walking, for moral habits will appear in man’s deeds, speech, and gestures, so that by studying the way of walking of a person we can find out many things about his morality.

Yes, they are humble and the key of faith is humbleness, while the key of unfaithfulness is conceit and pride. We have seen many times in everyday life and we have also read frequently in the holy Qur’an that the conceited arrogant have not been willing even to listen to the words of the divine leaders, and they have ridiculed the truths.

They do not see further than the end of their own nose. Is it possible to acquire faith with such mood of

conceitedness?

Yes, these faithful persons are the servants of Allah, the Beneficent. The first sign of servitude is that humbleness, which penetrates all particles of their entity and even it can be detected in their way of walking.

Since the spirit of faith is humbleness, we see that one of the main commandments given to the Prophet (S) by Allah is:

"And do not walk around exultantly on the earth; certainly you will never rend the earth, nor attai the mountains in height." 5

Verily if man knows himself and the universe minimally, he knows how small he is comparing with this great universe! Even if his neck gets as long as mountains, the highest mountains are less than the peel swells of sour orange in regard to the hugeness of the earth which is itself just a tiny particle in these great galaxies.

After all, is not pride and conceit the reason of absolute ignorance and lack of knowledge?

It is narrated that one day the Prophet (S) was passing through a lane where he saw some of people had gathered in a place. He asked them its reason. They said that a mad person was doing some mocking actions and people were therefore attracted by him.

The Prophet (S) called them and told them:

"Do you want to introduce you the real mad man?"

All people were silent and were listening to him carefully.

He said:

"A person who walks conceitedly, and he continually looks around himself. He moves his sides along with his shoulder, (he sees no one but himself and thinks about no one save himself). A person whom people expect no goodness and a person from whose mischief people are not safe. This is the real mad man. The person whom you saw is a patient." 6

The second attribute of theirs is patience and forbearance, as the holy Qur'an says in this verse:

"…and when the ignorant address them, they answer: 'Peace';"

This 'peace' is the sign of heedlessness which is along with nobility and greatness, and it is not because of weakness.

It is the 'peace' that is the reason of lack of retaliation against the ignorant. It is to say farewell to their

senseless words. This ‘peace’ is not a greeting which is the sign of kindness and friendship. It is the ‘peace’ that is the sign of patient and greatness.

Yes, one of the great spiritual phenomena of theirs is patience and forbearance, without which no man can pave the fluctuating path of Allah’s servitude and bondage, especially in the societies in which there are a lot of corrupted, ignorant and wicked persons.

In the second verse, the third attribute of theirs, that is the sincere worshipping of Allah, is mentioned.

It says:

“And those who spend the night prostrating themselves before their Lord, and standing,”

In the darkness of night, when the eyes of the ignorant are sleeping and there is no place for hypocrisy and feigning, a believer deprives himself of pleasant sleep and does what is more pleasant, that is the remembrance of Allah and prostrating and standing before Him, the Magnificent.

He spends some part of night supplicating Him and illuminates his heart and soul with His name and remembrance.

Though the Qur’anic phrase /yabit□na/ (‘who spend the night’) indicates that they spend the night prostrating and standing before Him, it is clear that its purpose is considerable part of the night or if its purpose is all the night, sometimes it is so.

Meanwhile, coming the word ‘prostrating’ before the word ‘standing’ is because of its importance, though in prayer (salat) prostrating is practically after standing.

Some Traditions On Humbleness and Night Prayer

1. The Prophet (S) said:

“Why do not I see the sweetness of worshipping in you?”

One said:

“What is the sweetness of worshipping?”

He said:

“Humility.”[7]

2. Imam Ali (as) said:

“Be humble and modest, for it is one of the greatest worships.”[8]

3. The Prophet (S) said:

“Verily Allah revealed to me to be humble so that no one boasts anyone and no one oppresses anyone.”[9]

4. The Prophet (S) said:

“Humbleness and modesty increases the rank and dignity of one who is humble, then be humble so that Allah exalts you.”[10]

5. Imam Ali (as) said:

“No dignity and greatness is like humbleness, and no nobility is like knowledge and knowing.”[11]

6. Imam Ali (as) once said:

“The fruit of knowledge is humility.”[12]

7. The Prophet (S) said:

“Performing two rak‘ats of prayer in the midnight is better than the world and what is in it. Verily, if it were not difficult for my nation, I would make this prayer compulsory for them.”[13]

8. Imam Sadiq (as) said:

“The dignity of a believer depends on his night prayer, and his greatness and glory depends on avoiding bothering people.”[14]

9. The Prophet (S) said:

“When man gets out of his pleasant bed and while his eyes are drowsy he tries to make his Lord pleased and happy by his night prayer, Allah takes pride in him and says:

“Do not you see My servant who gets out of his pleasant bed for a prayer that I did not make it a must on him? Be witness that I forgive him.”[15]

10. Imam Sadiq (as) said:

“One who does not perform night prayer is not of our Shiites.”[16] [17]

11. Imam Rida (as) said:

“Do perform night prayer. There is no servant who gets up at the end of night and performs 8 rak‘ats night prayer, 2 rak‘ats even prayer, one rak‘at odd prayer and asks pardon of Allah 70 times in personal prayer (*qunūt*), *unless Allah protects him from the chastisement of grave and the chastisement of Fire,*

and prolongs his life and gives him his provisions generously.”

Then Imam continues:

“Verily the homes in which night prayer is performed its light illuminates before the inhabitants of the heaven as stars glow for the people of the earth.”[18]

12. Imam Sadiq (as) said:

“Night prayer makes man’s face beautiful and fine, makes him morally good and agreeable and makes him smell pleasantly. It increases sustenance, causes the debt to be paid, takes sorrow away and makes man’s vision strong.”[19]

Surah al-Furqan - Verse 65-66

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

65. “And those who say: ‘O’ our Lord! Avert from us the torment of Hell, verily the torment of it is a lasting affliction;”
66. “Verily it is an evil abode and (an evil) station.”

There are two ways for getting released from the Fire; worshipping and doing good deeds.

When Imam Ali (as) dedicated some properties to Allah, he wrote in act for the establishment:

“I dedicated this for saving myself from the Fire as well as getting the Fire away from me.”[20]

In this noble verse, the fourth attribute of ***‘the servants of the Beneficent’***, which is the fear of divine chastisement, is mentioned.

It says:

“And those who say: ‘O’ our Lord! Avert from us the torment of Hell, verily the torment of it is a lasting affliction;”

The Arabic word /qaram/ originally means: intense disaster and sorrow which always afflicts man. If creditor in Arabic is called /qarim/, it is because he is always following man for getting his money. The love and motivation that makes man do a job is also called /qaram/. This word has been applied to the Hell since the chastisement of the Hell is very grievous, lasting, and permanent.

Therefore, in the next verse it is said:

"Verily it is an evil abode and (an evil) station."

Although these servants of the Beneficent remember and worship Allah in the midnight and do their duties in the day, their heart is still full of the fear that their duties to be done rightly. It is that fear that is the powerful factor of doing duties more and better.

It functions as an inward powerful police that controls man and man does his duties in the best way, while no one observes and controls him and he still thinks that he is guilty before Allah.

The difference between the Arabic word /mustaqarr/ (abode) and the word /muqam/ (station) is that the Hell is a perpetual home for pagans and it is a temporal place for believers. So, to both groups who enter the Hell reference is made.

It is obvious that the Hell is a bad place and residence.

How can one be calm in the blazing Fire? Is there comfortableness and easiness in the killing flames?

It is also possible that both these words, ***'Mustaqarr' (abode)*** and ***'Muqam' (station)***, mean the same and they are for more emphasis on the perpetuity of the Hell chastisement.

It is the opposite of the Paradise about which we read in this Surah, verse 76:

"Abiding therein, how excellent the abode, and the resting-place."

Anyway, the special servants of Allah fear the Fire of the Hell more than that they desire the Paradise.

Surah al-Furqan - Verse 67

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

67. "And those who when they spend, are neither extravagant nor niggardly, and are stationed between the two (extremes)."

The Arabic word /qawam/ means moderation and the word /qiwam/ means something as a help for standing.

Imam Rida (as) announced that moderate prodigality and expenditure is the famous criterion that is mentioned in Surah Al-Baqarah, No. 2, verse 236:

"...the rich according to his means, and the straitened according to his means, a provision in a fair manner."[21]

Imam Sadiq (as) in a tradition said:

*"To spend for the sake of the falsehood is extravagance (though it is a little), and to be stingy in the path of the Truth is thrifty and frugal (/'iqtar/)."*22

There is another verse that says:

"And do not make your hand to be shackled to your neck nor stretch it to the utmost (limit) of its stretching, so that you should sit down blamed, empty-handed."23

In this holy verse, the fifth attribute of the servants of the Beneficent, which is moderation and avoiding any excess and defect in jobs and affairs, especially the issue of alms-giving, is mentioned.

It says:

"And those who when they spend, are neither extravagant nor niggardly, and are stationed between the two (extremes)."

It is interesting that this verse speaks in a way that it takes the issue of spending something which is certain and exists, so that it does not need mentioning, for it is one of the given duties of any man.

Thus it talks about the way and manner of the spending. It indicates that they have a just spending and are neither prodigal nor grudging. They neither spend so much that their wife and offspring gets hungry, nor they are so economical that other persons do not get help from them, and there is ever a firm station between the two.

Commentators have various opinions about the Qur'anic words /'israf/ (extravagance) and /'iqtar/ (to be economical).

All these opinions say one matter that /'israf/ is to spend too much, undue, and for the sake of none-Allah, and /'iqtar/ is to be less than what is necessary and right.

Surah al-Furqan - Verse 68

وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

68. "And those who do not call with Allah any other god, and do not slay the soul which Allah has forbidden except for just cause, nor commit fornication, and whosoever does this shall find a requital of the sin."

In this verse, polytheism, murder, and adultery, which are of the greatest sins in narrations, are mentioned.24

Homicide is of the greater sins, but the holy phrase:

***"Illa Bilhaqq'* ('*except for just cause'*)**

says that sometimes murder is necessary and right, including:

1. Retaliation of homicide

2. Incest

3. Adultery of a pagan with a Muslim woman

4. The adultery of the one who has spouse

5. One who claims prophethood

6. Vilifying and insulting the Prophet (S) and the immaculate Imams (as)

7. The adulterer who forces woman to do fornication

8. Muslim sorcerer

9. Corrupter and combatant who uses weapon for frightening people

10. Apostate

11. One who stands against and fights with just Imam of time

12. Polytheist

Anyway, the sixth attribute of the true servants of the Beneficent (Allah), that is mentioned in the verse under discussion, is sincere monotheism which is free from any polytheism and multi-worshipping.

It says:

"And those who do not call with Allah any other god…"

The light of monotheism has illuminated all of their heart and their personal social life, and the darkness and gloom of polytheism is no longer in the thought and soul of theirs.

Their seventh attribute is that they do not murder any innocent.

It says:

"…and do not slay the soul which Allah has forbidden except for just cause…"

It is understood from this noble verse that all humans are basically honorable and respected. It is

forbidden to murder them, unless a phenomenon occurs that overshadows this natural respect and provides permission of murder.

The 8th attribute of theirs is that their realm of chastity never gets polluted.

The verse says about them:

“…nor commit fornication…”

They choose faith when they face dilemma of faith and paganism, they choose security when they face dilemma of security and insecurity, they select purity when they face dilemma of purity and defilement, and they struggle to make an environment which is free from polytheism, insecurity, immodesty, and impurity.

In the end of the verse, to show more emphasis, it adds:

“…and whosoever does this shall find a requital of the sin.”

The Arabic words /'im/ and /'aam/ originally means deeds that prevent man from achieving reward, then they have been applied to any sin, but here it means the punishment of wrong action. Some say that the word ‘'*Ithm*’ means sin and the word ‘'Atham’ means the chastisement of sin.[25]

If we see that some of commentators say that it means ‘desert’ or ‘mountain’ or ‘a deep well in the Hell’, these are, in fact, to state the kind of its extensions. In Surah 'Isra’, No. 17, verse 33, we talked about the philosophy of prohibition of adultery in detail.

It is interesting that the above holy verse first talks about polytheism, then about homicide, and finally about adultery. It is understood from some narrations that the importance of these three sins is as they are mentioned sequentially in the verse.

Ibn Mas‘ūd asked the Prophet (S):

“Which sin is greater than other sins?”

The Prophet (S) said:

“To consider a match for Allah while it is He Who has created you.”

Then he asked the Prophet (S):

“Which sin comes next?”

He said:

“To kill your child for fearing that he may eat food with you.”

Again he asked him (S):

“Which sin comes next?”

He said:

“To betray the spouse of your neighbour, and Allah sent down its confirmation in this verse by saying:

“And those who do not call with Allah any other god, and do not slay the soul which Allah has forbidden except for just cause, nor commit fornication, and whosoever does this shall find a requital of the sin.”[26]

Though this narration speaks about a special kind of fornication and murder, with regard to generality of the concept of the verse, this ordinance is about all kinds of them, and this narration is a clear extension of it.

Anyway, the command of the holy Qur’an about avoiding polytheism, adultery, and homicide is not only a sermon, it is a rule that if it is disobeyed, severe chastisement will be its compensation. Divine chastisements do not have any exception; anyone who commits wrong action will be punished.

Surah al-Furqan - Verses 69-70

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

إِلاَّ مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

69. “On the Day of Judgment, the chastisement will be doubled to him, and he shall abide therein in abasement.”
70. “Unless he repents, believes, and works righteous deeds, then these are they who, Allah changes their evil deeds to good ones, And Allah is Forgiving, Merciful.”

Multiplication of wrongdoers’ punishment which is cited in the phrase ‘will be doubled’ is not against divine justice, for double punishment happens when sin or wrong action has got multiplied evil and gloomy effects.

For example, an adulterer not only commits sin, but also he forces other one to commit sin, and an illegitimate issue may get born, who has negative tendencies. In homicide, a murderer kills someone, but some persons will get bereaved, orphaned and he makes society insecure.

Each of the above items has individually a separate punishment, as one who forms and creates a bad tradition or custom in society will be punished each time that someone practices this custom during the

course of history and its fonder has a share of its sin.

Since all commentators believe that fornication by itself brings no perpetuity of chastisement in the Hell, therefore, only those polytheists who commit adultery will remain in the Hell forever. Yes, false and true belief and paganism and polytheism have effect on punishments.

Since these three sins (polytheism, homicide, and adultery) are extremely important, again this verse puts emphasis on them and says;

"On the Day of Judgment, the chastisement will be doubled to him, and he shall abide therein in abasement."

Questions

Here, there arise a few questions: Why is the punishment of theirs doubled? Why are not they punished as much as they have committed sin? Is this consistent with the principles of justice?

Another matter is that the verse speaks about perpetuity of chastisement and abiding in the Hell, while we know that abiding in the Hell is only for pagans. Only the first sin of three sins mentioned in the verse is paganism, and murder and adultery cannot bring perpetual chastisement.

About the first question, commentators have discussed a lot and what seems more correct is that the purpose of doubling of chastisement is that for each of these three sins there are separate punishments that on the whole the punishment gets doubled.

Moreover, sometimes a sin will be the source of other sins, such as paganism that causes the obligations to be left and commitment of illegal things to be done, and this makes the Divine punishment double.

Therefore, some of commentators say that this verse is the reason of this famous principle which says:

"As pagans are responsible for fundamentals of religion, they are responsible for positive laws, too."[27]

About the second question, we can say that some of sins are so great and bad that cause a person to die while having no faith, as we said about homicide in verse 93 of Surah An-Nisa'.

It may also be true about fornication especially when it is adultery.

Another possibility is that the Qur'anic word /xul□d/ (abide for ever) is about persons who commit all of these three sins (polytheism, homicide, fornication) together. The next verse testifies to this meaning.

It says:

"Unless he repents, believes, and works righteous deeds, .."

Thus there will be no problem. Some of commentators say that 'khulūd' here means to abide for a long time not perpetually, but the first and the second commentaries seem more correct.

It is interesting mat in addition to the issue of common and general punishment, there is another punishment which is to get offended and insulted and this is psychological. It also can be a commentary on the issue of punishment to be double, for they have both physical and spiritual punishments.

But, in view of the fact that the holy Qur'an does not close the path of return to the wrongdoers and invites and encourages them to repent their sins, it says in the next verse:

"Unless he repents, believes, and works righteous deeds, then these are they who, Allah changes their evil deeds to good ones, And Allah is Forgiving, Merciful."

As we said, three sins of the greatest sins were mentioned in the previous verse and opportunity is provided for returning and repenting of these persons, for every regretful wrongdoer can return to Allah on the condition that his repentance is real and its sign is doing righteous deeds which is brought up in the verse, otherwise, to merely repent verbally or having passing regret in the heart is not the reason of repentance.

The important issue about the above verse is how Allah changes their sins to good deeds.

Changing Evil Deeds to Good Deeds

Here are a few commentaries all of which can be acceptable:

1. When man repents and acquires faith in Allah, deep transformation happens throughout his whole entity. And because of this inward revolution, later all his evil deeds will change to good deeds.

If formerly he committed homicide in future defending the oppressed and fighting with oppressors would take its place. If he was adulterer, he would later become pure and modest. This divine aid and success is achieved under the light of faith and repentance.

2. Allah removes all his evil deeds out of His grace, favour, and bestowal, and replaces them by good deeds.

'Abūthar narrated that the Prophet (S) said that on the day of Resurrection some persons are called to come and Allah commands to remind him his small sins and to hide his greater sins. It is said to him that he has done such and such small sin that day. He will confess to it and his heart is frightened and shakes because of greater sins.

Here, if Allah wants to do him a favour, He commands to give him a good deed, in stead of each evil deed and he will say that he has some important sins which he does not see. Abūzar says that at this time the Prophet (S) smiled in a way that his teeth appeared.

Then he recited this verse:

"...Allah changes their evil deeds to good ones..."[28]

3. The third commentary is that the purpose of evil deeds is not the nature of deeds man does, but it is the gloomy effects that they have on the soul and spirit of man. When man repents and believes, these gloomy effects will be removed from his soul and they will be changed to good effects. This is the meaning of changing evil deeds to good deeds.

Of course, these three commentaries are not inconsistent and it is likely that all of them are included in the concept of the verse. Imam Rida (as) said that the Prophet (S) was told that that person was a miserable man, for he had done many sins.

The Prophet (S) said:

"It is not at all as you say, but he has been freed and his destiny has become good, his sins are vanished and changed to good deeds. For when he was passing a way, he saw a believer whose pudendum was visible but he was not aware of it, (it seems that he was sleeping). This person covered that believer's body and, for not making him ashamed, he did not tell him about this matter.

When the believer found out, he prayed for him in this way:

'May Allah bestow you a lot of reward and make your resurrection peaceful and get easy with your reckoning!'

Allah fulfilled his prayer about that person and made his destiny good."

When this good tiding of the Prophet (S) came to that wrongdoer, he repented of all his sins and became a worshipper of Allah. After one week a group of Islam enemies attacked Medina and the holy Prophet (S) issued the command of defense. That person went with other Muslims to holy war and when fighting he got martyred and his destiny became good and happy.[29]

Yes, real repentance changes man's deeds and reforms his improper behaviour. As in the world of creation Allah creates flowers from soil and manure, He changes man's evil deeds to good deeds.

Surah al-Furqan - Verse 71

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

71. "And whoever repents and does good, he verily repents toward Allah with true repentance."

Real repentance happens when it is along with good deeds. This noble verse explains the manner of

correct repentance.

It says:

"And whoever repents and does good, he verily repents toward Allah with true repentance." (And gets his reward from Him)."

It means that not only repentance and abandonment of sin must be because of evilness of sin, but also its motivation must be to make intention sincere and to return to Allah. Therefore, for example, although stopping drinking wine or stopping lie for the harms that they have is good, the value of this stopping is when it has divine motivation.

Anyway, anyone who really and earnestly repents of his sins returns to Allah and to His countless rewards.

Some Traditions On Repentance

1. On a Friday the Prophet (S) delivered a sermon and said:

"O People! Before, you die, return to Allah and repent of your evil behaviour. And before you get involved in affairs of life, do righteous and good deeds and amend the affairs that are between you and Allah so that you get successful and happy. And pay alms a lot so that you are provided provisions."[30]

2. The Prophet (S) said:

"Anyone who does not repent of the sin he has done is not believer and will not be interceded."[31]

3. Imam Rida (as) said that the Prophet (S) said:

"The parable of a faithful person before Allah, is like the parable of a favorite angel, and the believer is really more preferred than this angel in the view of Allah. And before Allah nothing is more preferred and liked than a man or a woman who repents."[32]

4. Imam Baqir (as) said:

"Although believer returns to Allah while he asks Allah forgiveness and repentance, Allah bestows repentance and forgives his sins, for Allah is Forgiving and Merciful. He accepts repentance and He forgives sins (and evil deeds), so be aware that you do not make believers hopeless of Allah's Mercy (and forgiveness)."[33]

5. Imam Sadiq (as) said:

"Allah gets happy when His faithful servant repents and returns to Him, as one of you gets happy when he finds something he has lost."[34]

Surah al-Furqan - Verse 72

وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

72. “And those who witness no falsehood, and when they pass by what is vain, they pass by nobly.”

Not only committing sin is unlawful, but also attending a sinful gathering and viewing a sin is forbidden. To avoid attending a sinful gathering and being disrespectful to sinners is a kind of prohibition of sin.

Following the previous holy verses in which some of the attributes of the servant of the Beneficent are mentioned, this verse explains the 9th outstanding attribute of theirs and says:

“And those who witness no falsehood…”

Great commentators have cited two various commentaries on this verse: some say that the witness of (‘Z□r’) means ‘false testifying’, for the word ‘Z□r’ means deviation and inclination, and since lie, falsehood and oppression are some deviated affairs, they are called ‘Z□r’.

This phrase (Shahadat-uz-Z□r) is mentioned in the book ‘Shahadat’ of our jurisprudence. It is prohibited in various narrations, though in those narrations this verse has not been taken as an evidence.

Another commentary is that the purpose of ‘Shuh□d’ is ‘attending’ and ‘participation’, which means that the special servants of Allah do not attend false gatherings and parties.

In some narrations of Imams (as) this word has been interpreted as parties of profane singing, in which frivolous and deviating singers as well as playing musical instruments take place.

Undoubtedly the purpose of these narrations is not to limit the extensive concept of the Qur’anic word ‘Z□r’ to profane singing, but one of the clear extensions of it is profane singing.

It also includes all gatherings and parties in which wine is drunk, lie is told, backbiting happens, and such like.

Another possibility that does not seem unlikely is that both commentaries are truly applied to the meaning of the verse.

Thus, special servants of Allah, or the special servants of the Beneficent, neither bear false witness nor attend sinful and vain parties, for attending such parties is both confirming sin and preparation to defilement of soul and heart.

Then, the 10th attribute of theirs, which is having positive aim in life, is mentioned.

It continues saying:

"...and when they pass by what is vain, they pass by nobly."

In fact, they neither attend false and vain parties, nor do they get defiled with vanity and falseness.

With regard to the matter that the Qur'anic word /laqw/ includes any job that has no rational aim, it is clear that they have always a rational, useful, and good aim in their life and they dislike those who are after vain and futile matters.

If they face such vain affairs in their life, they avoid them in a way that their negligence shows that they are inwardly discontented with such deeds. They are so magnanimous that such defiled environments never affect them.

No doubt being heedless to such deeds happens when there is no better way to prohibit evil deeds and to struggle with corruption, otherwise they certainly stand against them and do their duties to the end.

Imam Sadiq (as) in a tradition says that the purpose of the Qur'anic word 'Zūr' in phrase:

'La Yashhadūn az-Zūr'

is profane singing.35

In tafsir-i-Majma'-ul-Bayan, we read that 'passing by nobly' is when such believers are helpless to mention the name of an evil thing, they say it ironically, as we read in a narration by Imam Baqir (as) that when they want to say pudendum, they say it implicitly.

Of course, this is one of the extensions of dignified behaviour. Imam Sadiq (as) said that Allah enjoined ear to avoid any unlawful things and then he (as) recited this verse.36

Surah al-Furqan - Verses 73-74

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

73. "And those who, when admonished with the Signs of their Lord, do not fall down thereat deaf and blind."
74. "And those who say: 'O' our Lord! Grant us from our wives and our offspring the joy of our eyes, and make us for the pious ones (their) Imams."

Acts of worship and having insight are attributes of the servants of the Beneficent. They knowingly follow religion. Therefore, this noble verse mentions the 11th attributes of theirs which is to have an ear that can hear and an eye that can see at the time effacing with Allah's revelations.

It says:

"And those who, when admonished with the Signs of their Lord, do not fall down thereat deaf and blind."

Certainly it does not refer to the deed of pagans, for they do not even pay attention to Allah's verses, but it refers to hypocrites or those apparently Muslims who blindly and deafly follow Allah's verses, while they neither understand its reality and find its depth, nor they know Allah's purpose, nor they think about it, nor do they practically use it through inspiration in their life.

Of course, one can not pave the path of Allah blindly and deafly; before anything an ear that hears and an eye that sees are needed for this way. It needs an eye that can see inwardly and deeply and an ear that is sensitive and punctilious.

If we think correctly we see that the damage of this group, who blindly and deafly, as they imagine, pursue the divine verses, causes to religion of truth is not less than the damage that the enemies who knowingly cause to the foundation of the religion of truth, and sometimes it is more.

Basically, conscious perception of religion is the main source of resistance and forbearance, for those who have blind eye and deaf ear can be easily deceived and they can be deviated from the main path by distorting religion and they can be led to paganism and disbelief.

They are tools and puppies in the hands of foes and good victims for devils. Only insightful believers who see and listen carefully may remain stable and do not become puppies of this and that person.

When Imam Sadiq (as) was asked about the commentary of this verse, he said:

"The purpose is the insightful ones that are not skeptic!"[37]

In the next verse, the 12th attribute of these real believers, which is paying special attention to training and education of their issue and family and for which they feel seriously responsible is mentioned.

The verse says:

"And those who say: 'O' our Lord! Grant us from our wives and our offspring the joy of our eyes..."

It is clear that its purpose is not to sit in a corner and pray for them, but prayer is the reason of their inward love and fond for this affair and the main key is struggle and attempt.

Certainly such people leave no stone unturned in training their issues and wives, and they making them acquainted with the main principles and positive laws of Islam and paths of truth and justice, and when having no way and no choice, they ask Allah, the Merciful, and pray.

Basically each correct praying is so, man must try his best and when there is something out of his power, he must pray.

The Arabic phrase /qurrata 'ayn/ means the apple of one's eye, which means a person who is the cause of happiness and pride.

This is originally derived from the word /qurr/ which means coolness and coldness, and since it is said (and maney commentators specify this) that the tears of eagerness and happiness are always cool, and the sorrowful tears are always hot and burning, the phrase /qurrata 'ayn/ means something that causes the eye of man to get cool, that is: teats of happiness and eagerness are shed from his eyes and this implies happiness and joy.

The issue of training children and guiding wife and responsibility of parents for their children is of the most important issues on which the holy Qur'an puts emphasis. We will explain it in the commentary of verse 6 of Surah At-Tahrim, if Allah wills.

The 13th attributes of these outstanding sincere servants of Allah, which is from one aspect one of the most important ones, is that they never get satisfied by going the path of truth lonely, but they are so high-minded that they want to be the Imam and leader of the believers and to invite others to this upright path.

They do not do only all right for themselves like recluses but they try to save one who is sinking.

Therefore, it is said in the end of the verse that they are those who say:

"...and make us for the pious ones (their) Imams."

It must be noted that they do not pray for taking the place of great persons exorbitantly, but they acquire the means and qualifications of greatness and leadership in a way that all deserved attributes of a real leader are included in them and this is a very difficult job with severe conditions.

Certainly it is not forgotten that these verses do not state all the qualities of the believers but they define the specialties of a choice group of them who are at the top and are entitled as 'the servants of the Beneficent'.

Yes, they are special servants of Allah and as the general mercy of Allah includes all people, the mercy of servants of Allah is, from some aspects, general, too. Their knowledge, speech, thought, power, and writing all function for guiding people to the path of the Truth.

They are paragons and examples of the humane society.

They are counted as examples for pious persons. They are like guiding lights and lamps in deserts and seas, which call those who are lost to them and save them from falling down and sinking.

In many narrations we read that this verse is about Imam Ali (as) and family of the Prophet (S) and Imams (as). Imam Sadiq (as) said:

"The purpose of this verse is us."[38]

Without doubt, Imams (as) are of the most obvious extensions of this verse, but this does not limit the concept of the verse that other believers can be imams and leaders of others in various degrees.

Some of commentators say that not only asking spiritual and divine leadership is not forbidden, but also it is preferred and good.[39]

Meanwhile, we must pay attention that though the Qur'anic word 'Imam' is singular, sometimes it is used in plural sense. In this verse it is so.

Surah al-Furqan - Verses 75-76

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلاَمًا

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

75. "Those (servants of the Beneficent) shall be rewarded with the high stations (in Paradise) because they were patient, and they shall be met therein with welcome and salutations."
76. "Abiding therein; how excellent the abode, and the resting-place."

After completing these attributes, these special servants of Allah, with their attributes, are referred to and in a short conclusion their divine reward is brought up as follows:

"Those (servants of the Beneficent) shall be rewarded with the high stations (in Paradise) because they were patient..."

The Arabic word /qurfah/ means something that is picked up and consumed, such as water that man gets from spring for drinking. Then this word was applied to upper parts and stories of a building and houses. Here it implies the best places of the Paradise.

Since the servants of the Beneficent, with such attributes, are in the first row of other believers, their heavenly rank and position must be also the highest.

It must be noted that this high rank is given to them for they have been patient and tolerant for the sake of Allah. It maybe thought that this is another attribute of theirs, but it is not a new one, it guarantees the fulfilment of the previous attributes. Is it possible to worship Allah, to be humble and modest, to struggle with low desires and to stop vain witness without patience and perseverance?

This statement reminds one of the famous tradition stated by Imam Ali (as) who said:

"The relationship of patience and tolerance with faith is like the relationship of head with body."[40]

The survival of body depends on the existence of the head, for what controls all limbs is located in man's head.

Thus, the Qur'anic word ***/sabr/*** (***patience***) has got an extensive concept which includes tolerance and resistance against difficulties being on the path of worshipping Allah, struggling with low desires and withstanding factors of sin. If in some narrations we read that its purpose is only poverty and financial weakness, these are the extensions of it.

Then it says:

"...and they shall be met therein with welcome and salutations."

The dwellers of the Paradise welcome each other, and angels say hello to them and, more importantly, Allah says hello and welcomes them, as we read in verse 58 of Surah Ya- Sin:

"Peace: a word from a Merciful Lord!"

In verses 23 and 24 of Surah Ar-Ra'd we read:

"...and unto whom the angels will enter from every gate,"
"Peace (be) upon you..."

Commentators have various opinions about the meaning of the Qur'anic words /tahiyyat/ and /salam/. The word /tahiyyat/ originally means to pray for life and the existence of other person. And the word 'Salam' is derived from the word 'Salamat (health) and it means to ask health for someone.

Thus the first word is for asking life and the second word is for making this life healthy and without danger, though they both can sometimes mean one thing.

Of course, in common language, the meaning of the world /tahiyyat/ is more extensive and it, envelops any word, which causes happiness and respect and kindness, said to someone at the time of entrance.

To emphasize more on this subject in a different style, the noble verse says:

"Abiding therein; how excellent the abode, and the resting-place."

Surah al-Furqan - Verse 77

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلاَ دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

77. "Say (***to the disbelievers:***) ***'My Lord would not esteem you at all were it not for your prayer*** (***unto Him***)***, but you: indeed have belied*** (***the Truth***)***, and soon you shall be*** (***in***) ***the grip*** (***of the inevitable***)***."***

The Arabic word /'iba'/ means weight and heaviness.The Qur'anic sentence /ma ya'ba' bikum rabbi/ means that Allah does not value and weigh you, unless under auspices of your worshipping and prayer.

This verse is the last verse of Surah Furqan. It is in fact the conclusion of all discussions of the Surah as well as the attributes of the servants of the Beneficent which were mentioned in the previous verses.

The Prophet (S) is addressed here, where the Qur'an says:

"Say (***to the disbelievers:***) ***'My Lord would not esteem you at all were it not for your prayer*** (***unto Him***)***..."***

Though there are many probabilities about the meaning of the word /du'a/ (prayer) mentioned here, all of them have approximately one root and source.

Some say that it means to pray. Some say that it means faith. Some say that it means worshipping and monotheism.

Some say that it means thanking. Some say it means to call Allah at the time of difficulties and disasters. However the root of them is faith and paying attention to Allah.

Therefore, the verse implies that what makes one valuable and respected before Allah is having faith in Allah and His servitude.

Then it says:

"...but you: indeed have belied (***the Truth***)***, and soon you shall be*** (***in***) ***the grip*** (***of the inevitable***)***."***

It may be considered that there is no coherency and relationship between the beginning and the end of the verse.

But, by some careful study it gets clear that the main purpose is that formerly polytheists and pagans denied the revelations of Allah and His prophets, and if these people do not return to Allah and do not worship Him, no value and respect they will have before Him and the punishments of their denials will be certain.

One of the evidences that confirm this commentary is a tradition by Imam Baqir (as) who was asked whether too much recitation of the Qur'an is preferred or too much praying. He answered that too much praying is best and then Imam (as) recited this verse.[41]

We know that praying is much considered important in the verses of the holy Qur'an and Islamic narrations, and one of its examples was the above verse, but praying has got conditions:

A) To know One Whom man calls,

B) To purify heart and soul and to make spirit ready for asking Him, for when man wants to meet someone, man must be ready for someone's meeting,

C) To make One, Whom man wants to ask something, happy and contented, for without it, fulfilment of demand is unlikely.

D) To use all one's power and potentiality, to try one's best, then to ask Allah something beyond it, and to focus one's heart on Creator for fulfilment of praying.

It is specified in Islamic narrations that if man does not do a job that he can do by himself and he resorts to praying, his praying will not be fulfilled. Thus, praying is a means for both knowing Allah and His glorious and beautiful attributes and repenting of sins and purifying soul, and a factor for doing good deeds and a cause for struggling as much as possible.

Therefore, there are important words about praying, which can not be understood save through what was said.

The Prophet (S) said:

"Praying is the weapon of the believer, the pillar of religion and the light of the earth and the skies."[42]

Imam Ali (as) said:

"Praying is the key of victory and success, and the best praying is one that comes from a clean chest and a pious heart."[43]

Imam Sadiq (as) said:

"Praying is more penetrating than spearhead."[44]

Moreover, basically events take place in man's life, which disappoint him from the viewpoint of apparent means and factors, but praying can be a window to hope and success, and it is an effective means for struggling with disappointment and distress.

Therefore, praying at time of disasters makes man powerful, hopeful and calm. It has such a

psychological effect that can not be denied

Some Traditions On Praying

1. Imam Sadiq (as) said:

"No group has prayed to Allah for a matter, unless they have scattered by fulfilment of their praying."[45]

2. Imam Sadiq (as) said:

"Praying is fulfilled in some times: in odd prayer (in midnight), after dawn, and at the time of noon and sunset prayers, after and at the time of wedding and marriage ceremony, at the time of looking at the door of Ka'bah and parent's face, at the time of raining and recitation of the Qur'an."[46]

3. Imam Sadiq (as) said:

"Do pray, for praying is the heel of every malady."[47]

4. Imam Sadiq (as) said:

"Allah does not fulfil the praying that comes from a tough and hard heart."[48]

5. Imam Sadiq (as) said:

"Allah knows your need and your demand, and He also knows what you want from Him, but He likes that you retell your needs to Him."[49]

6. Imam Sadiq (as) said that Imam Ali (as) said:

"The job that Allah, Glorious and Majestical, likes best on the earth is praying and the best worship is modesty and chastity."

And Imam Sadiq (as) added:

"Imam Ali (as) was a man who prayed a lot."[50]

7. Imam Sadiq (as) said:

"There is a position and rank before Allah which can not be achieved save by asking and requesting Allah, and if a servant closes his mouth and does not ask what he needs, nothing will be given to him, then ask Allah, so that you are given what you like."[51]

8. Imam Sadiq (as) said:

"Anyone who wants something from Allah must begin his praying with reciting ''Allahumma Sall-i 'Ala Muhammad wa 'Al-i Muhammad, then one must ask one's need. Finally one must also end one's

praying with reciting ''Allahumma Sall–i 'Ala Muhammad wa 'Al–i Muhammad', for Allah, all Mighty, is more generous than accepting two ends of a praying and leaving what is in the middle. Reciting ''Allahumma Sall–i 'Ala Muhammad wa 'Al–i Muhammad' will not remain unanswered."[52]

9. Imam Sadiq (as) said:

"There are four persons whose praying will not be rejected and the doors of the heaven are open to them and their praying reaches 'Arsh, The Throne:

A): Parents' praying for their issue

B) Praying of the oppressed against the one who has oppressed him

C) Praying of one who is performing greater and lesser pilgrimage until one returns home

D) Praying of one who is fasting until when he breaks fast."[53]

10. Imam Sadiq (as) said:

"Praying turns away divine decree, though it has come down from heaven and is stabilized."[54]

O Allah! May set us one of Your special servants and bestow us the grace of achieving the attributes of 'the servants of the Beneficent'. O Allah! Open the doors of praying to us and make it factor of value before You.

Some Traditions On Patience

1. Imam Baqir (as) said:

"Verily those who are patient enter the Paradise without Reckoning."[55]

2. The Prophet (S) said:

"Patience is a treasure out of the treasures of Paradise."[56]

3. The Prophet (S) was once asked about faith and he answered:

"Faith is patience and generosity."[57]

4. Hisham Ibn Hakam narrates from Imam Sadiq (as) who said:

"When the day of Resurrection comes, a group of people will go unto the door of Paradise and knock at it. They will be told who they are. They say that they are those who are patience. They will be asked with what they had patience.

They say that they had patience with worshipping Allah and abstaining from sins specified by Allah. Allah

lets them enter the Paradise, and this is the meaning of Allah's words:

'…Verily the steadfast patient will be paid their wages without stint'58*."*59

5. The Prophet (S) in a tradition said:

*"One who has patience with disobeying Allah and committing sin is like one who goes to holy war for the sake of Allah."*60

6. Imam Sadiq (as) was asked who the most honored before Allah is, and he said:

*"One who thanks Allah when (favour and blessing) is bestowed on him and is patience when he is imposed with disaster."*61

7. Imam Ali (as) said:

*"The highest reward is the reward of patience and perseverance."*62

8. Imam Ali (as) said:

*"If you are patient with disasters and difficulties, you will achieve the rank and position of the righteous ones. If you have impatience with them, this impatience leads you to the Hell and Fire."*63

9. The Prophet (S) said:

"Success and victory will be achieved by patience, and there will be ease at the end of suffering and difficulty.

'Verily with difficulty is ease'64*."*65

10. Washsha' narrated Imam Sadiq (as) who said:

"We are patient and our Shiites are more patient than us."

Washsha' said:

"May I be sacrificed for you! How is your Shiites' patience more than yours?"

Imam said:

*"For we have patience with what we know but our Shiites have patience with what they do not know."*66

11. Hassan Ibn Mahb?b said that Hassan Ibn Ali (as) said that Imam Kazim (as) said that Imam Baqir (as) said:

"On the day of Resurrection, a caller cries:

'Where are the patient?'

Then some people stand up. And he cries again:

'Where are the bearers of patience?'

Then some people stand up. Then he said may I be sacrificed for you, who those who are patient are.

He said:

"Those who are patient with doing what is obligated. And bearers of patience are those who have patience with abandonment of sins."[67]

12. Imam Sadiq (as) said:

"Any believer who is imposed with a disaster and he is patient, he will be given the reward which is equal to the reward of one thousand martyrs."[68]

13. 'Anas said that the Prophet (S) said that Allah, All-Mighty, said:

"When I impose a disaster on My servant's body, on his issue or on his property, and he welcomes it with beautiful patience, I will be ashamed to set him a scale for evaluating his deeds or to open a book for retelling his deeds on the Hereafter Day."[69]

14. Imam Baqir (as) said:

"Paradise is covered inside difficulties and patience. One who is patient with unlawful low desires and difficulties will enter Paradise. And the Hell is covered inside low desires and lusts. One who is after low desires and lusts will enter the Hell."[70]

15. Imam Ali (as) said:

"Patience has got two kinds: patience with difficulty and disaster which is beautiful and good, and patience with unlawful matters which is better than that."[71]

16. Imam Ali (as) said that the Prophet (S) said:

"If four attributes are bestowed on a man, he will be given goodness of this world and the other world; a patient body, a tongue that utters Allah's name, a heart that thanks Allah, a good and righteous spouse."[72]

17. Imam Ali (as) said:

"Patience has got three kinds: Patience with affliction, patience with worship, patience with sins and wrong action."[73]

18. Imam Sadiq (as) said:

*“It is likely that one hour patience causes perpetual happiness and one hour pleasure causes long time sorrow.”*74

1. in verses 1, 10, and 61
2. Constellation (astronomy), any of 88 visible groupings of bright stars, named after religious or mythological characters, animals, or objects. The oldest known drawings of constellations are Sumerian, and constellations may have been developed as early as 4000 BC. The division of the zodiac into 12 equal signs was known around 450 BC by the Babylonians. The northern constellations known today are little different from those known to the ancient Egyptians, Greeks, and Romans. At the end of the 16th century AD, the first European explorers of the South Seas mapped the southern sky. Many constellations were proposed until astronomers finally settled on a list of 88. The boundaries of constellations, however, remained a matter of discussion until 1930, when definitive boundaries were fixed by the International Astronomical Union. The possessive forms of the names of constellations, preceded by a Greek letter, are used to name about 1300 bright stars. The famous star Algol in the constellation Perseus, for example, is called Beta Persei.
3. Of course, we talked about this in detail in Surah Y�nus, No. 10, verses 5 and 6.
4. Man L�yahzuruhl-Fagh�h, as it is narrated in N�r uth-Thaqalayn, Vol. 3
5. Surah ’Isr�’, No. 17, verse 37
6. Saf�nat-ul-Bih�r, Vol. 1, P. 191
7. Bih�r.Vol. 72, P. 119
8. Bih�r, Vol. 72, P. 119
9. Kanz ul-‘Umm�l, Vol. 2, P. 572
10. Bih�r ul-‘Anw�r, Vol. 72, P. 119
11. Qis�r ul-Hikam, P. 113
12. Qurar ul-Hikam, Vol. 1, P. 14
13. Kanz ul-‘Umm�l, Vol. 7, P. 21405
14. Bih�r ul-‘Anw�r, Vol. 87, P. 141
15. Bih�r ul-‘Anw�r, Vol. 87, P. 156
16. Bih�r ul-‘Anw�r, Vol. 87, P. 162
17. Sheikh Muf�d says: its purpose is that he is not of sincere Shiites, or it may mean that if he does not believe in night prayer, he is not of Shiites.
18. Bih�r ul-‘Anw�r, Vol. 87, P. 161
19. Was�’il ush-Sh�‘ah, Vol. 5, P. 272
20. Tafs�r-us-S�f�, Vol. 3, P. 104
21. K�f�, Vol. 4, P. 56
22. S�f�
23. Surah ’Isr�, No. 17, verse 29
24. Kanz-ud-Daq�’iq, the Commentary
25. Fakhr-i-R�z�
26. Sah�h Bukh�r� and Muslem as it is written in Majma‘ ul-Bay�n
27. Tafs�r-i-Nim�nah, Vol. 15, P. 158, and Vol. 4, P. 68
28. N�r uth-Thaqalayn, Vol. 4, P. 33
29. Bih�r, Vol. 5, P. 155
30. Bih�r, Vol. 74, P. 176
31. Was�’il, Vol. 6, P. 266

32. Muhajjat-ul-Bayd□’, Vol. 7, P. 24
33. Saf□nat-ul-Bih□r, Chapter Repentance
34. Muhajjat-ul-Bayd□’, Vol. 7, P. 8
35. K□f□, Vol. 6, P. 433
36. N□r uth-Thaqalayn
37. N□r-uth-Thaqalayn, Vol. 2, P.
38. N□r uth-Thaqalayn, following the verse
39. Qurtab□ and Fakhr-i-R□z□, commentaries can be referred to
40. Bih□r, Vol. 68, P. 92; and ’Us□l-i-K□f□, Vol. 2, P. 87
41. Bih□r, Vol. 3, P. 948
42. ’Us□l K□f□, Vol. 2, Chapter ‘Prayer’
43. ’Us□l K□f□, Vol. 2, Chapter ‘Prayer’
44. ’Us□l K□f□, Vol. 2, Chapter ‘Prayer’
45. Mir’□t-ul-‘Uq□l, Vol. 12, P. 46
46. Raudat-ul-mottaq□n, Vol. 13, P. 38, Amally By Sad□q, P. 265, ’Us□l K□f□, Vol. 4, P. 243, and Bih□r, Vol. 103, P. 221
47. Mostadrak ul-Was□’il, Vol. 1, P. 363
48. Al-Mur□qib□t. P. 116
49. Mir’□t-ul-‘Uq□l, Vol. 12, P. 32
50. Raudat-ul-Muttaq□n, Vol. 12, P. 32
51. Mir’□t-ul-‘Uq□l, Vol. 12, P. 4, Tradition No. 3
52. ’Udat-ud-D□‘□, P. 154
53. Mir’□t-ul-‘Uq□l, Vol. 12, P. 173
54. Was□’il-ush-Sh□‘ah, Vol. 4, P. 1093
55. Saf□nat-ul-Bih□r. Vol. 2. P. 5
56. Muhajat ul-Bayd□, Vol. 7, P. 107
57. Muhajat ul-Bayd□? Vol. 7, P. 107, Explanation of Nahj ul-Bal□qah, By Ibn Ab il-Had□d. Vol. 20. P. 322, and ’Ihy□’-ul-’Ul□m, Vol. 3, P. 1775
58. Az-Zumar, No. 39 verse 10
59. ’Us□l K□f□, Vol. 3, P. 123
60. Jami‘ ul-’Ahad□th-ush-Sh□‘ah, Vol. 14, P. 253
61. Mishk□t ul-’Anw□r, P. 60
62. Qurar ul-Hikam, Vol. 3, P. 348
63. Qurar ul-Hikam, Vol. 3, P. 4
64. Surah ’Inshirah, No. 95, verse 5
65. Mustadrak ul-Was□’il, Vol. 2, P. 299
66. ’Us□l K□f□, Vol. 3, P. 148
67. Bih□r, Vol. 7, P. 181
68. Mishk□t ul-’Anw□r, P. 66
69. Kanz ul-’Umm□l, Vol. 3, P. 282
70. 4 Muhajat ul-Bayd□, Vol. 7, P. 18 and ’Us□l-i-K□f□, Vol. 3, P. 145
71. Qurar ul-Hikam, Vol. 1, P. 88
72. Jami‘ ul-’Ahad□th-ush-Sh□‘ah, Vol. 14, P. 251
73. Bih□r, Vol. 75, P. 43
74. Bih□r. Vol. 68, P. 91

Surah Ash-Shu‘ara, Chapter 26

(The Poets)
No. 26, (revealed at Mecca)
227 verses in 11 sections

The Feature of the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

This holy Surah consists of two hundred and twenty seven verses. It has been revealed in Mecca and, next to Surah Al-Baqarah, and it contains the largest number of verses in comparison with other Suras of the Qur’an.

Through four verses at the end of this Surah, faithful poets have been admired while the poets who compose some vain poems have been reproached, and that is why this holy Surah has been entitled Shu‘ara’, and its other name is Ta Sin Mim.

There has come the biography of some prophets in this Surah, such as Moses, Abraham, Noah, Lut, Salih, Hud, and Shu‘ayb (Jethro), as well as the pertinacious conflicts of people against them.

At the end of each biography of these prophets, the Qur’an says:

“Verily in that there is a sign, but most of them do not believe.”
“And verily, your Lord certainly is He, the Mighty, the Merciful.”

And, therefore, this verse has been repeated eight times in order to sooth the Prophet of Islam (S)and to tell him not to be afraid of the pertinacity of the people of Mecca since all prophets had encountered some people like them.

Yes, historical events are the best means for strengthening the believers’ spirits, promoting the insight, tolerance, and a planning for struggling against the enemies’ threats in the future. That is why the leaders of the society must be aware of the history of the society.

The Virtue of the Surah

The holy Prophet of Islam (S) said:

“One who reads this Surah will not get sunk and his home will be save from burglary and fire; and one

who writes this Surah on a paper and mixes it with water and drinks it, all his diseases may be healed by Allah."[1]

1. Majma' ul-Bayan, Fakhr-i-Razi, Qurtabi, Tibyan, and Ruh-ul-Ma'ani

Section 1: Qur'an, the Book Manifest

Surah Ash-Shu'ara - Verses 1-3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

طسم

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلاَ يَكُونُوا مُؤْمِنِينَ

1. "Ta. Sin. Mim."

2. "These are verses of the Book (that makes the truth) clear."

3. "Perhaps you will kill yourself with grief, for that they do not become Believers."

Many words have been cited about abbreviated letters and maybe the best one is that Allah brings up these letters in the beginning of some Suras (29 cases) of the Holy Qur'an for stating this matter that the holy Qur'an is His perpetual miracle which is generated from these very letters and if anyone can write a similar book by these Arabic letters, he may bring it forth.

The verse says:

"Ta. Sin. Mim."

A comprehensive religious school must have a strong, written, systematic, and decisive logic so that everyone can easily reach it.

The holy Qur'an has got a very high rank and whenever there is a deadlock and stop for you, the Qur'an functions as a guide.

This noble verse states the magnificence of the Holy Qur'an in this way:

"These are verses of the Book* (*that makes the truth*) *clear."

Of course, the Arabic word /tilka/ refers to something far away and its meaning is 'that' or 'those'. As we said before, in the Arabic and Persian languages sometimes it happens that we use demonstrative pronouns of fat distance to state the magnificence of something, that is, that subject is so important and crucial that it seems to be out of our reach and in the heavens.

It is worth paying attention that this holy verse is exactly mentioned in Suras Yusuf and Al-Qasas, too, and in all cases it has come after abbreviated letters. These occurrences show that these letters have a kind of direct relationship with the magnificence of the holy Qur'an.

Using the Arabic adjective /mubin/, which is in fact derived form the word /bayan/, for the Qur'an , refers to the obviousness of its magnificence and being a miracle that if the more attention man pays to its content, the more he will get familiar with its being a miracle.

Moreover, the holy Qur'an distinguishes the truth from the falsehood and it clarifies the way of happiness, victory and salvation from misleading.

Then, in the next noble verse, the Prophet (S) is sympathized with when it says:

"Perhaps you will kill yourself with grief, for that they do not become Believers."

The Arabic word /baxi'/ is derived from the word /bax'/ that means: 'kill oneself by sorrow and sadness'. This meaning shows how much the holy Prophet (S) of Islam was compassionate towards people and persevered in doing his mission.

He was worried and upset that some thirsting people were sitting beside the spring of the Qur'an and Islam and yet cried because of thirstiness.

He was saddened why the sane man goes in an astray path and falls in a pitfall while there are so many lamps and lights.

Yes, all divine prophets, especially the Prophet of Islam (S), were in the same way compassionate, and this sentence has been repeated about him (S) many times.

Some commentators say that the cause of the revelation of this verse was that: the Prophet (S) frequently called the people of Mecca to monotheism, but they did not achieve faith in Allah. The Prophet (S) became so worried that his face showed signs of his sadness and then the above verse wassent down to sympathize with him.[1]

Surah Ash-Shu'ara - Verses 4-6

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ إِلاَّ كَانُوا عَنْهُ مُعْرِضِينَ

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاء مَا كَانُوا بِهِ يَسْتَهْزِئُون

4. "If We please, We should send down upon them a sign from the heaven to which they would bend their necks in humility."
5. "And never comes there to them a new reminder from the Beneficent (Allah), but they turn away from it."
6. "So they have indeed rejected (it), therefore the news of that which they used to mock shall soon come to them."

Allah's way of treatment and law is to provide people choice, options and opportunities of respite. Faith must be voluntary and optional not compulsory.

In these verses three attributes of pagans are mentioned: aversion, denial, and derision. Yes, man gradually and step by step falls in pitfall; first he ignores and dislikes the Truth, then he denies it, and finally he scoffs at it. The worst attribute and mood of man is to ridicule the truth.

Therefore, this verse says:

"...the news of that which they used to mock shall soon come to them."

And it does not say that they will be punished because of their denial and aversion.

Anyway, in order to prove that Allah is omnipotent, and even He can forces all people to believe in Him, through the first verse He says:

"If We please, We should send down upon them a sign from the heaven to which they would bend their necks in humility."

The verse refers to this matter that Allah can present them a surprising miracle or impose a severe punishment on them so that they involuntarily bow down before Him and yield it, but this compulsory faith is worthless. What is important is that they yield to the Truth willingly, thoughtfully, intentionally and consciously.

It is clear that the purpose of ‘they would bend their necks in humility’ is that the owner of necks would bow down before it. But because the neck, which is /raqabah/ and /‘unuq/ in Arabic, is the most important limb of man's body is mentioned ironically as man himself.

Then, in the next holy verse the position of pagans and polytheists against the holy Qur’an is mentioned, where it says:

“And never comes there to them a new reminder from the Beneficent (***Allah***)***, but they turn away from it.”***

Using the Qur’anic word ***/□ikr/*** (***reminder***) refers to the fact that all verses and Suras of the holy Qur’an are striking man’s conscience and give him awareness, but this group turns away from vigilance and awareness.[2]

Using the Qur’anic word ***‘Ar-Rahman’*** (***the Beneficent***) refers to the matter that the verses are sent down out of His general mercy and He calls all people, without exception, to happiness and perfection.

It is also likely that it is for motivating people to thank

Allah, for these words are said by Allah Whose blessings embrace people. How they turn away from Him, their Benefactor, and if He does not hurry to punish them, it is because of His mercy, too.

The Arabic word ‘Muhaddith’ (new and fresh) is used to refer to the matter that the verses of the holy Qur’an are sent down one after the other one and each of them has a new concept.

However, what benefit it has that they are against these fresh truths, as if they have had perpetual relationship with those superstitions of the ancestors and they do not want to say farewell to ignorance superstitions, and misleading at any price.

Essentially bias, stubborn, unwise persons are always against any new thing, though it may guide, inform, and save them.

In verse 68 of Surah Al-Muminun we read:

“Have they not pondered the statement (***of the Qur’an***)***, or has anything come to them that did not came to their fathers of old?”***

(They struggle with it for it is new!)

Then in the next verse it adds implying that they do not get satisfied with aversion, and they begin to deny and then they start to do something worse than that which is scoffing at the revelations. It says:

“So they have indeed rejected (***it***)***, therefore the news of that which they used to mock shall soon come to them.”***

The Qur'anic word ***/'anba'/*** is the plural form of the word /naba'/ that means 'important news'. Its purpose here is those severe punishments which will be imposed on them both in this world and the other world.

Although some commentators, such as Shaykh Tusi in the book Tibyan, believe that these punishments are limited to those in the Hereafter, and most of commentators believe that the concept of the verse is general and in fact this is true, for the verse is absolute and, moreover, paganism and denial of the truth has got an extensive terrible effect on the entire life of man. How can it be ignored?

Studying this verse and the former verse shows that when man is on deviated paths, he gets increasingly far away from the Truth. First it is the phase of aversion and turning away from the Truth and being heedless to it.

Then gradually man begins to deny and reject it and even he gets further than this stage and he starts to mock the Truth. Then divine punishment will come.3

Surah Ash-Shu'ara - Verses 7-9

أَوَلَمْ يَرَوْا إِلَى الأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

7. "Do they not look at the earth - how many of every noble kind We have caused to grow in it?"
8. "Verily in that there is a sign, but most of them do not believe."
9. "And verily, your Lord certainly is He the Mighty, the Merciful."

Studying the creatures of the universe and its beauties is the best way of theology and knowing Allah. Consequently, the holy Qur'an reprimands those who do not closely look at the universe.

Thus, the previous holy verses talked about the pagans' aversion to divine religious verses, that is fhe Qur'an, and the concerned verses talk about their aversion to genetic verses and Allah's portents in the universe. Not only did they pay no attention to the words of the Prophet (S), but also they deprived themselves of watching signs of the Truth around them.

It first says:

"Do they not look at the earth - how many of every noble kind We have caused to grow in it?"

Here, it is worthy to pay attention to the Arabic word /zauj/ concerning to the plants, though most of commentators say that this word means ‘kind’ and ‘type’ and the word /’azwaj/ means ‘types’ and ‘kinds’, it is no matter that we consider here the famous meaning of the word /zauj/, which comes to mind before any other meanings, and that is mate. So it may refer to the conjugality of plants!

In the ancient times men had somehow found out that some plants have female and male kinds, and pollination has been used to fecundate plants.

This matter about palm tree was perfectly known to man. For the first time Karl Linne (1707–1778), the Swedish botanist, could discover that the issue of sex in the world of plants is rather a general rule and plants are fertilized like most animals, that is by joining male semen with female seed and then they produce fruit.

However, many centuries before these scientists the holy Qur’an has frequently mentioned the subject of conjugality in plants.4 And this is one of the scientific miracles of the holy Qur’an.

The Arabic word /karim/ (noble) means every thing that is valuable. It is sometimes applied to man, sometimes to plants, and sometimes it is used even to qualify a letter, such as the words of the Queen of Sheba concerning the letter of Solomon she said:

“…there has been thrown unto me a noble letter.”5

The purpose of a plant that is ‘Karim’ is the plants which are beneficial and good and, of course, each plant has got some benefits and by the development of science this fact gets more and more clear.

The second verse of the above verses, in order to specify and emphasize more, the Qur’an says:

“Verily in that there is a sign, but most of them do not believe.”

Yes, paying attention to this fact that this apparently worthless soil, which has a certain and given structure, is the source of generation of various beautiful flowers, fruitful plants, colorful fruits with totally different properties, states the ultimate power of Allah, but these blind–hearted persons are so neglectful and unaware that they do not see the divine signs and are still uninformed, for paganism and stubbornness have penetrated into their hearts. Thus, in the end of the verse, it is said:

“…but most of them do not believe.”

This faithlessness has become such as a perpetual attribute of theirs, and it is not surprising that they do not achieve anything from the divine verses, for receptivity of person is of the main conditions of the effect, as we read about the holy Qur’an in Surah Al–Baqarah, No. 2, verse 2:

“…a guidance to the pious ones.”

In the last verse of the verses under discussion, through a phrase which is the sign of both threat and

encouragement, and it is a dread and a hope both, it says:

“And verily, your Lord certainly is He the Mighty, the Merciful.”

The Qur’anic word ***/‘aziz/***, means a powerful person who is not defeated. He has power both to present great verses and to beat those who deny verses, nevertheless, He is merciful and His encompassing mercy includes every creature and, a serious return to Him in a short moment is enough that He directs all His grace toward man and to forgive all his past sins.

It is likely that the attribute /’aziz/ which has preceded the attribute /rahim/ is for this matter that if the word ‘Rahim’ came before the word “Aziz’, it would create a feeling that He is weak, but the word “Aziz’ has come first to show that, in spite of being powerful, He is very merciful.

1. Abul Futuh-i-Razi, Vol. 8, the explanation of the verse
2. In some famous books, such as Irshad Mufid, Rauzah Kafi, Kamal Al-Din Saduq, and tafsir-i-Qummi, we read that Imam Sadiq (as) said about the commentary of verse 4:

“The purpose is the rebels of Umayyads who would yield when they see heavenly signs at the time of the rising of Imam Mahdi (as).”

(Al-Mizan and Nur uth-Thaqalayn)

It is clear that the purpose of these narrations is to state an extension of the extensive: concept of the verse, that finally when Imam Mahdi (as), the leader of universal government, comes, all tyrannical regimes which follow the approach of Umayyads, surrender and bow down before the power of Imam Mahdi (as) and his divine support.

3. The same matter is also mentioned in verses 4 and 5 of Surah Al-’An‘am
4. in current verses, and also in Surah Ar-Ra‘d, verse 4, Surah Luqman, verse 10, Surah Qaf, verse 7
5. Surah An-Naml, No. 27, verse 29

Section 2: Moses and Aaron Sent Towards Pharaoh

Surah Ash-Shu‘ara - Verses 10-12

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ

قَوْمَ فِرْعَوْنَ أَلاَ يَتَّقُونَ

قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ

10. "And when your Lord called out to Moses (saying): 'Go to the unjust people,"
11. "The people of pharaoh; will they not fear (Allah)?'"
12. "Said (Moses): 'O my Lord! Surely I fear that they will reject me?'"

Sending prophets to people is of Allah's status. Struggling with false god is at the top of prophets' programs.

(***Go to the unjust people***)

As we said before, this Surah states the life story of 7 great prophets as an instructive lesson for all Muslims, especially early ones.

It begins with Moses (as) and explains some parts of his life and struggles with Pharaohs until the time when this tyrannical nation sank.

Up to now many Suras of the holy Qur'an[1] have talked about Children of Israel, Moses (as) and the people of Pharaoh and in some of the next Suras there will be some discussions about them, too.

Of course, some of these discussions are apparently repeated, but studying them carefully shows that each of them emphasizes on a particular part of this event and it is for a special aim.

For example, the concerned verses were sent down when Muslims were so minor that they did not have any power and important position while their enemies were very powerful and mighty so that by no means they were equal.

Here, it is necessary for Allah to mention some similar life stories of the former nations in order to make them know this great power of foe and their apparent weakness would never bring about their defeat, and so their morale would be boosted and they could increase their resistance and insistence.

It is interesting that after each life story of these 7 prophets, these two verses are repeated:

"…but most of them do not believe."
"And verily, your Lord is He the Mighty, the Merciful."

It is exactly the same sentences that we read about the Prophet (S) in the beginning of this very Surah. This harmony is an active evidence of this fact that mentioning this part of the stories of prophets has been because of some special psychological and social conditions of Muslims in that particular part of time and age, and their similarity in other occasions.

At first it says:

"And when your Lord called out to Moses (saying): 'Go to the unjust people,"

In the next verse the Qur'an adds:

"The people of pharaoh; will they not fear (Allah)?"

This point is worth-studying that here the only attribute of Pharaohs that is emphasized is /zulm/ (oppression).

We know that this word has got a comprehensive and extensive meaning, and polytheism is one of its manifest extensions:

(***"…verily polytheism is a grievous iniquity."***2)

Exploitation and slavery of the Children of Israel, with those harsh punishments and tortures, is its other extension. Moreover, before anybody else, they first oppressed themselves with their wrong actions; and so we can summarize the purpose of Divine prophets' call in struggling with oppression and tyranny in all aspects.

At this time Moses (as) tells Allah his great problems and difficulties and asks Him to strengthen and boost him more for carrying out this great mission.

Here is what the Qur'an says:

"Said (Moses): 'O my Lord! Surely I fear that they will reject me?'"

Thus, Moses implied that they would defeat him with their oppositions and denials before he could complete his mission and this mission could not get anywhere.

Moses (as) was totally right, for Pharaoh and his people had so much dominance over the conditions of the country, Egypt, that no one could struggle with and oppose them, and, thus, any little opposition would be harshly and tyrannically suppressed.

Surah Ash-Shu'ara - Verses 13-15

وَيَضِيقُ صَدْرِي وَلاَ يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

قَالَ كَلاَ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُم مُّسْتَمِعُونَ

13. "And my breast straitens, and my tongue is not eloquent, therefore sent for Aaron (to help me)."
14. "And they have a crime against me, therefore I fear that they may slay me."
15. "Said (Allah): 'By no means, so go you both with Our signs, surely We are with you, hearing'."

The purpose of Moses' wrong action, mentioned in verse 14, is an event that is referred to in Surah Al-Qasas, No. 28, verse 14. Before his prophethood, Moses (as) entered a city and saw that one of his adherents was fighting with one of the people of Pharaoh. Moses' adherent asked Moses' help, and Moses (as), supporting him, struck the Coptic enemy with his fist and he died.

This event sent a shock wave across the region and it forced Moses (as) to escape. Although this action of Moses was not done to kill that person, for it was done to support an oppressed person, it caused Moses (as) to be counted as a murderer in the view of the people of Pharaoh.

When Moses (as) was appointed as a prophet, he said to Allah that he feared the death of that Coptic man prevented him from his mission.

It is understood from the word 'Kalla' (nay) that the act of Moses (as) was not a deliberate murder, otherwise, Allah may not say to a willful murderer:

"…'By no means so go you both with Our signs, surely We are with you, hearing."

And therefore, Moses (as) implies that his breast straitens, and has: not enough capacity for the accomplishment of this mission.

Moses also added that his tongue was not eloquent enough and, therefore, he (as) asked Him to give his brother the messengership, too, so that they could struggle with together.

Moses (as) wanted to carry out this great commandment with the help of Aaron, his brother, in spite of those stubborn oppressors.

The verse says:

"And my breast straitens, and my tongue is not eloquent, therefore sent for Aaron (to help me)."

In the next verse Moses (as) implies that, further, they have a charge of crime against him, as they think, because he had killed one of those cruel Coptic people when the man was quarrelling with an oppressed person from the children of Israel.

The verse says:

"And they have a crime against me, therefore I fear that they may slay me."

Moses (as) feared that the people of Pharaoh might kill him as retaliation for slaying one of them and

this could put an end to that great mission.

As a matter of fact, Moses (as) encountered 4 problems on the way of carrying this great mission and he asked Allah to solve them, (the problem of denial, the problem of straitening of breast, the problem of retaliation, the problem of lack of eloquence).

Meanwhile, it gets clear that Moses (as) did not fear about his own life, but he feared that he might get killed before fulfilling his mission, and so he asked Allah to help him more, for succeeding in this struggle.

The kind of means that Moses (as) asked Allah in this connection is a clear evidence upon this fact. He asked expansion of breast (great and extensive soul), eloquence, and commissionership of his brother, Aaron, to participate in this great job.

This matter has been explained in details, in Surah Ta-Ha, where it says:

*"(**Moses**) **said: 'My Lord expand me my breast!"***
"And make easy for me my task,"
"And loose a knot from my tongue,"
*"(**That**) **they may understand my saying;"***
"And appoint for me an assistant from my family,"
"Aaron, my brother;"
"Strengthen my back by him,"
"And associate him (with me) in my affair."
"So that we glorify You much,"
"And remember You abundantly."[3]

Through the next verse, Allah fulfilled this sincere demand of Moses, where the Qur'an says:

"Said (Allah): 'By no means, so go you both with Our signs, surely We are with you, hearing'."

This statement means that they can not kill you, your breast will not be straitened and you will be eloquent.

Allah also fulfilled Moses' praying about his brother and he was commissioned, too, to go to invite Pharaoh and his people to the truth.

Allah never left them alone and He helped them in tight conditions, and they paved the path of the Truth firmly and with assurance.

Thus, by three sentences Allah provided Moses (as) enough assurances of support and fulfilled his demand; by the word 'Kalla' (nay) Allah assured him that they could not kill him. Also he would have no problem in speaking and in his job.

And with the sentence ***/faḏhaba bi 'ayatina/*** (***So go you both with Our signs***), Allah sent his brother, Aaron, to help Moses (as). And finally, with the sentence /'inna ma'akum mustami'un/ (Surely We are with you, hearing), He promised them to support them anywhere on the earth.

It is considerable that, in the last sentence, the pronoun has been used in the plural form and it is said,

'We are with you'.

It is possible that this sentence refers to the matter that Allah is present in all meetings and gatherings that Moses (as) and his brother have with the people of Pharaoh and He hears all their words, and, thus, helps these two brothers to overcome those oppressors.

Some think that since the Arabic word /ma'a/ (with) indicates support and helps, and this help is not for the people of Pharaoh, they are wrong, but this word indicates the perpetual presence of Allah in all scenes and places. Even he is with wrongdoers and lifeless creatures and there is no place in which He is not present.

The application of a derivative of the word /'istima'/ that means: 'to listen carefully' puts emphasis on this fact, too.

Surah Ash-Shu'ara - Verses 16-19

فَأْتِيَا فِرْعَوْنَ فَقُولاَ إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكَافِرِينَ

16. "So go to Pharaoh and say: 'Verily we (two) are the Messengers of the Lord of the worlds!"
17. "Send you with us the Children of Israel'."
18. "Said (Pharaoh): 'Did we not cherish you as a child among us, and you tarried among us for (many) years of your life?"
19. "And you did that your deed which you did, and you are one of the ungrateful."

It is Allah's will to rear Moses (as) in the house of Pharaoh. Allah's friends do not get bound by ties of people's hospitality, and society and environment have no effect on them.

It is not right to leave someone who is good with us alone and to accept, or ignore, his faults. (Moses (as) was helped and brought up by Pharaoh but Moses (as) did not leave him alone.)

In the previous verses, the first phase of Moses' mission was stated, namely receiving revelation and asking means of achieving this great aim, ended.

Now, the second phase that is meeting Pharaoh and having a critical conversation with him is mentioned.

As an introduction, Allah, pointing to availability of everything for Moses and Aaron, commands them and says:

"So go to Pharaoh and say: 'Verily we (two) are the Messengers of the Lord of the worlds!"

The Qur'anic phrase ***/fa'tiya/ (come together)*** shows that they must speak with Pharaoh himself at any price, and using the word /rasul/ (messenger) which is in the singular form, although they were two, refers to unity and oneness of their call, as if they were two souls in one body with one program and one aim.

After declaring their mission, they asked freedom of the Children of Israel, when they said:

"Send you with us the Children of Israel'."

It is obvious that the purpose of this statement is to set them free in order to go with Moses and Aaron (as), and its purpose is not at all that they have asked Pharaoh to send them by himself.

Here, Pharaoh began to speak and, with calculated and, at the same time, wicked words, tried to deny their mission.

First, he addressed Moses (as), as the Qur'an announces:

"Said (Pharaoh): 'Did we not cherish you as a child among us, and you tarried among us for (many) years of your life?"

Pharaoh wanted to say to Moses (as) that he rescued him from huge waves of Nile, called nut nurses for him, exempted him from the law of death sentence of the Children of Israel and reared him well in a secure, comfortable and luxurious environment, so that Moses (as) spent many years of his Life with them.

In the next verse Pharaoh found another fault with Moses, (as): (referring to killing one of the advocators of Pharaoh).

It says:

"And you did that your deed which you did, and you are one of the ungrateful."

Pharaoh implied that Moses (as) has been fed with the hand of him and now how Moses (as) wanted to bite that hand.

As a matter of fact, he wanted to condemn Moses (as) with this argumentation, as he supposed.

The purpose of Moses' wrong action mentioned in verse 14 is an event that is referred to in Surah Al-Qasas, verse 14 and it does not need that we repeat it.

Some commentators have said that the best form in the meaning of the verse is the content of the tradition of Imam Rida, the eighth Imam (as), who said Moses (as) had acted amphibological congruity.

Surah Ash-Shu'ara - Verse 20

قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ

20. "Said (Moses): 'I did it then, when I was (as you think) in error'."

Sometimes confession is a value. After hearing the diabolic words of Pharaoh, Moses (as) answered the three faults that were mentioned, but he counted the second fault more important, when he answered it prior to the first one, (or basically the first fault was not worth answering, for rearing one is not a reason for not guiding the probably misled person who rears.)

However, here is his answer:

"Said (Moses): 'I did it then, when I was (as you think) in Error'."

In the commentary of Atyab-ul-Bayan, we read different commentaries about the Qur'anic phrase ***/min-ad-dallin/***; some say that Moses (as) implied that he did not intend to kill and he did not know that it would lead to death.

Some say that Moses (as) implied that he had forgotten. Some say that murder was done by error. Some say that he had not been appointed to messengership when he did it. But all these are wrong, for we know that one of the conditions of prophets, messengers and saints is infallibility. They are far from sins, errors, mistakes, ignorance, and forgetfulness.

Moreover, before this event, Allah says:

"And when he reached his maturity and was full grown, We gave him wisdom and knowledge..."[4]

So attributing ignorance, forgetfulness, mistake and error to Moses (as) is wrong.

Moreover, Moses (as) knew that he would become prophet, for it was revealed to his mother:

"...verily We shall bring him back unto you and shall make him (one) of the Messengers."[5]

The purpose of the Qur'anic word ***/dallin/*** seems that, because the Coptic man wanted to kill another person and that person asked Moses (as) to help him, and also removing oppression of oppressor is necessary according to intellect and reason.

Then Moses (as) added he thought that helping the oppressed person makes Pharaoh happy and he would like what Moses (as) wanted to do. But after making Pharaoh angry, he escaped for Pharaoh wanted to kill Moses (as). And it got clear to Moses that what he (as) had done was wrong according to the opinion of Pharaoh.

Another commentary says that this word, /dall/, mentioned in the verse under discussion, refers to a practical deviation which is unintentional and it does not mar infallibility, or it means astonishment, like verse 7 of Surah Ad-Duha, No. 93 which says:

"And He found you wandering and guided (you)."[6]

Surah Ash-Shu'ara - Verse 21

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

21. "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messenger."

In this noble verse Moses (as) tells the reason of his escape after that event.

He (as) says:

"So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messenger."

The commentators are of different opinions about the purpose of the Qur'anic word ***/hukm/*** in this verse. Is it the position of prophethood or knowledge and cognizance? But by paying attention to the rest of the verse which sets the position of prophethood in front of the position of wisdom, it gets clear that it is something other than prophethood and mission.

Another evidence for this subject is verse 79 of Surah 'Al-i-'Imran, No. 3:

"It is not for a human being that Allah should give him the Book, the judgment and the Prophethood, then he should say to people: 'Be my servants rather than Allah's..."

Basically the Arabic word ‘Hukm’ originally means to prevent for reforming, therefore snaffle is called ‘Hakamah’ in Arabic language. Then this word has been applied to saying something that is wisdom, and in this relation, knowledge and intellect have been called /hukm/, too.

There may be said that it is understood from verse 14 of Surah Al-Qasas, No. 28 that Moses (as) had achieved the position of wisdom and knowledge before this event; when it says:

“And when he reached his maturity and became full grown, We granted him wisdom and knowledge…”

After this verse the affair of killing that man is mentioned through some verses next to it.

The answer to this question is that knowledge and wisdom has got various levels and Moses (as) had reached one level formerly and he reached a higher level of it at the time of appointing as prophet.

Imam Ali (as) was once asked that why, after the Prophet (S), did he not gain his due with the help of sword and why he did not fight with his former caliphates as he fought with Talhe, Zubayr, and Mu‘awiyah.

Imam Ali (as) said:

“Sometimes it is necessary to be silent. Did not ’Ibrahim (as) say to people:

“And I shall withdraw from you and what you call on besides Allah…”? [7]

Did not Aaron say:

“…verily the people judged me weak and had well-nigh slain me…”? [8]

Did not Yusuf (as) say:

“…‘My Lord! The Prison is dearer to me than that to which they invite me…?” [9]

Did not Moses (as) tell them:

“So I fled from you when I feared you…”? [10]

Did not Lut (as) say for the demand of the wrong-doers:

“…‘Would that I had the power against you or I might take refuge in a strong support’?” [11]

Therefore other friends of Allah sometimes have to be silent or to be in reclusion.”

Surah Ash-Shu‘ara - Verse 22

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

22. “And is it a favour with which you reproach me that you have enslaved the Children of Israel?”

The reproaches and arrogance should be answered with harshness and severity.

To answer back the reproach of Pharaoh about rearing Moses (as) in his childhood, Moses (as) protested and decisively said:

“And is it a favour with which you reproach me that you have enslaved the Children of Israel?”

It is correct that the hand of events brought Moses (as) to the Palace of Pharaoh and he (as) was unwillingly brought up in his lap, and this shows the might of Allah, but one must see what the main factor of this affair was. Why was not Moses (as) brought up in his real home with his father and mother caring him?

Is not it true that Pharaoh held the Children of Israel captive and killed boys and let girls to live for being slave-girl?

This great oppression that Pharaoh committed caused Moses’ mother to put her son in a wooden box and placed it in Nile River in order to protect her child. It was Allah’s will that this small ship came near Pharaoh's palace.

Yes, it was Pharaoh’s great oppression that made Moses (as) indebted to this reproach and deprived him of his clean parental home and placed him in Pharaoh defiled palace.

With this commentary, the relation of Moses (as) with Pharaoh’s question gets clear.

Another possible commentary is that the purpose of Moses (as) was that his rearing by Pharaoh could be as a blessing compared with those tyranny and cruelties Pharaoh imposed on the Children of Israel, and it is understood that this blessing is a drop in the ocean. What blessing is it that Pharaoh points to, while he has done many oppressions and crimes beside it?

The third commentary that can be mentioned for the answer of Moses (as) to Pharaoh is that: if Moses (as) was brought up in Pharaoh’s palace and enjoyed various blessings, it must not be forgotten that the real builders of that palace were the slaves taken from the nation of Moses (as) and the producers of those blessings were the prisoners of the Children of Israel.

How did Pharaoh reproach Moses (as) for enjoying his (Moses’) own nation products?

These three above mentioned commentaries are not inconsistent with each other, but the first one seems clearer from some aspects.

By the way, the Qur'anic phrase ***/min-al-mursalin/*** (used in the previous verse, refers to the fact that Moses (as) was not the only messenger of Allah, and before him there had come many prophets and Moses (as) was one of the divine prophets, and Pharaoh did forget all of these things.

Surah Ash-Shu'ara - Verses 23-26

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

قَالَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا إن كُنتُم مُّوقِنِينَ

قَالَ لِمَنْ حَوْلَهُ أَلاَ تَسْتَمِعُونَ

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِينَ

23. "Pharaoh said: 'And what is the Lord of the woilds?'"
24. "He said: '(He is) the Lord of the heavens and the earth and what is between them, if you have faith'."
25. "Pharaoh said to those around him: 'Do you not hear (what he says)?'"
26. "(Moses) said: 'Your Lord and the Lord of your fathers of old'."

The Qur'an implies that Prophets' thesis against their opponents was around Allah's lordship, that is Allah's management and legislation and the necessity of the obedience of His orders, otherwise, prophets' opponents accepted Allah as the creator of the world.

Nowadays some people say that religion is separated from politics. This statement is like the words of those who say the creation of the world by Allah is something other than management of the world; (Allah creates it and we govern it).

According to the holy Qur'an and intellect, the right of lordship, obligating and being obeyed belongs only to the One who is Creator, not others. One who has created knows what law to be enacted.

Moses (as) implied that Pharaoh's question was not for understanding, but he was beating about the bush. If Pharaoh really sought the Truth, he would understand His unity and lordship by pondering over the current order and system of the creation.

Anyway, when Moses (as) answered Pharaoh's words very decisively and strongly and Pharaoh got hopeless from this aspect, he changed the course of conversation.

He questioned Moses (as) who had said: his Lord, the Lord of the worlds, appointed him (as) one of the messengers; as the Holy Qur'an declares:

"Pharaoh said: 'And what is the Lord of the worlds?'"

It seems very unlikely that Pharaoh has raised this question for understanding the matter, but it seems that he said it rather out of feigning ignorance and for the sake of scoffing.

In the second verse, like all aware and attentive discussers, Moses (as) had no way but to treat the matter earnestly and to answer it seriously.

In view of the fact that the Essence of Allah is out of reach of man's thoughts and perceptions, Moses (as) used His signs and effects that are everywhere in the universe and spoke about the extrovertive signs, as follows:

"He said: '(He is) the Lord of the heavens and the earth and what is between them, if you have faith'."

The heavens with their greatness, the earth with its vastness and its various creatures, before which Pharaoh's kingdom is nothing, is the creation of the Lord of Moses (as). Such a Creator, Divisor and administrator, namely Allah (s.w.t), deserves worshipping, not a weak and tiny creature like Pharaoh.

Paying attention to this matter is also necessary that idol-worshippers believed that each creature of the world had got a certain lord, and counted universe as a mixture of scattered systems, but Moses' words refer to the fact that this united single system that governs the universe is an evidence that it has 'a single Lord' unique Allah.

The Qur'anic sentence ***/'in kuntum muqinin/*** (***if you have; faith***) probably refers to this matter that Moses (as) implicitly wanted to make Pharaoh and his companions understand that

the aim of their question was not for understanding the Trauth, but if they were really seeking the Truth and were the owner of wisdom and intellect, that argument that he uttered would be enough.

Moses (as) implied they should open their eyes for some time and see His signs in the vast heavens and the expanded earth in order to know what they must know and correct their world-view.

But Pharaoh did not rouse from ignorance sleep with this strong speech of the heavenly great teacher and continued ridiculing and scoffing. He used the ancient method of the conceited tyrants and addressed his companions when he spoke, as the Qur'an says:

"Pharaoh said to those around him: 'Do you not hear (what he says)?'"

It is obvious who were the companions of Pharaoh. They were like Pharaoh himself; they were some oppressors and wealthy people who supported tyranny.

Ibn ‘Abbas says that his companions, who were attending there, were 500 persons who were some special and important persons of his nation.12

Pharaoh’s aim was to render this logical and pleasant speech of Moses (as) ineffective on the dark heart of group, and to show that this speech was meaningless and its content was not understandable.

Then Moses (as) continued his logical and calculated words, while he feared no one:

“(Moses) said: ‘your Lord and the Lord of your fathers of Old’.”

As a matter of fact, Moses (as) who began with the extrovertive signs in the first stage, then in the second stage, he proceeded to introvertive signs and embarked on mysteries of creation in man himself and the signs of divine rearing and Allah's lordship in soul and body of man in order to make these ignorant conceited persons think about themselves and to know themselves a little and then to know their Lord.

Surah Ash-Shu‘ara - Verses 27-30

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْقِلُونَ

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ

27. “(Pharaoh) said: ‘Verily your messenger who has been sent unto you is a veritable madman’.”
28. “(Moses) said: ‘The Lord of the east and the west and what is between the two, if you have understanding’.”
29. “(Pharaoh) said: ‘If you take any god other than me, I will certainly make you one of the imprisoned’.”
30. “(Moses) said: ‘Even if I bring unto you something manifest?’”

Calumniations do not cause Allah’s friends to depart from their divine aims. One of the strongest weapons of prophets’ opponents is unfair imputation of insanity. Yes, those who can not offer

reasonable argue, resort to false accusation and foul language.

Therefore, Pharaoh continued stubbornness. He exceeded the stage of scoffing and ridiculing him and imputed insanity to Moses (as).

The verse says:

"(Pharaoh) said: 'Verily your messenger who has been sent unto you is a veritable madman'."

It is the same imputation that all oppressors of the world used to charge divine reformers.

It is interesting that this conceited deceiver is not willing even to say 'our messenger' or 'unto us', but he says 'your messenger' and 'unto you', for the phrase 'your messenger' has got a ridiculing aspect.

It is a kind of ridiculing that is along with self-assertion, implying that he is so important that a godly prophet can not come, to call him. His aim of imputing insanity to Moses (as) was to negate the effect of the strong logic of Moses on his present companions.

However, this unfair accusation had no effect on the heavenly soul of Moses (as) and he continued the main path of monotheism by Allah's signs in the expanse of creation, microcosm and macrocosm.

The verse says:

"(Moses) said: 'The Lord of the east and the west and what is between the two, if you have understanding'."

If Pharaoh had an unreal government in a small region called Egypt, Allah's real government rules the East and the West and all that there are between them.

His signs are seen everywhere and in all creatures. Basically the very rising and downing of the sun in the east and the west and the system that works in it is the sign of His magnificence. But the problem is that such people do not ponder them and even they are not used to thinking.

(You must pay attention that the Qur'anic sentence ***/'in kuntum ta'qilun/*** (***if you have understanding***) refers to this matter that if Pharaoh had used to thinking in the past and present, he would understand this fact).

In fact, Moses (as) answers this insanity accusation very nicely, saying that he is not insane and a person who does not see all these signs of Allah is mad and insane.

A Persian poem says:

In spite of these strange signs and things that are found on
the wall of creation,

If one does not think about You, is a picture on the wall.

It is true that for the first time Moses (as) referred to management of heavens and the earth, but since the heaven is so high and the earth it so mysterious, therefore, at last he pointed out a matter that no one could deny it and man sees it every day. It is the system of rising and downing of the sun and the precise program it has and no one can claim that he is its designer.

The Qur'anic phrase ***/wa ma baynahuma/*** (***and what is between the two***) refers to the unity and relation of the East and the West, as this meaning is also applied to the heavens and the earth. And the relation and unity of their generations have somehow been stated by the Qur'anic phrase which is recited:

*"...'**Your Lord and the Lord of your fathers of old**'."* [13]

However, then this strong and top logic made Pharaoh very angry and he restored to the same weapon that all irrational oppressors use when they are defeated and hopeless.

The Qur'an says:

"(Pharaoh) said: 'If you take any god other than me, I will certainly make you one of the imprisoned'."

Pharaoh wanted to say he could not understand what Moses (as) said and the only thing he persisted on was that there was one great god to be worshipped and it was Pharaoh, and whoever would say something other than that he should be condemned to death or being sent to his helish prison.

Some commentators believe that since the Qur'anic word ***'Al-Masjunin'*** in this verse has ''Alif' and 'Lam', it refers to a special prison into which if anyone was sent, one would remain in it until his corpse was brought out.[14]

As a matter of fact, Pharaoh wanted to suppress Moses (as) with these threatening and tough words and to make him silent, for the continuation of these discussions could make people awaken, and nothing is more dangerous for oppressors than alertness and cognizance of people.

In the previous verses we saw how Moses (as) maintained his logical superiority over Pharaoh, and showed the audience how much his religion depended on logic and intellect, and how Pharaoh's claim was baseless and senseless. Sometimes Pharaoh ridicules, sometimes he imputes insanity to Moses (as), and finally he resorts to power, force, and threatening to death and prison.

Now Moses (as) had to choose a new approach which made Pharaoh hopeless again. Resorting to Allah's might originated from a conspicuous miracle, he (as) addressed Pharaoh implying that if he (as) showed a manifest thing as a sign of his messengership, would he imprison him?

The verse says:

“(Moses) said: ‘Even if I bring unto you something manifest?’”

Surah Ash-Shu‘ara - Verse 31

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ

31. “(Pharaoh) said: ‘Bring it then, if you are of the truthful ones’.”

At this time Pharaoh reached a very difficult deadlock, for Moses (as) implicitly referred to an extraordinary program and attracted the attention of the audience towards himself. If Pharaoh ignored his words, all persons would object him and would say that he must let Moses present his important job.

If Moses (as) could do it, it would get clear that he (as) could not be dealt with, otherwise, his bragging and idle talk would get obvious. Anyway, the words of Moses (as) could not be easily ignored.

Pharaoh unwillingly had to utter as follows:

“(Pharaoh) said: ‘Bring it then, if you are of the truthful Ones’.”

When logic does not work, miracle is a must, for prophets’ miracle is real and true and people understand it easily.

Surah Ash-Shu‘ara - Verses 32-33

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاء لِلنَّاظِرِينَ

32. “So he cast down his rod, and behold, it was a clear serpent.”
33. “And he drew out his hand, then behold, it was radiant white to the beholders!”

Prophets’ miracles are clear and manifesting, not fantasy and imagination.Becoming staff a manifest serpent is repeated ten times in the holy Qur’an, and whitening of Moses hand is repeated five times. Of course, for making the true words effective, one must rightly use both hopeful and unhopeful or threatening methods.

Moses (as) threw the staff that he had in his hand and it changed into a great serpent by the command

of Allah.

The verse says:

"So he cast down his rod, and behold, it was a clear serpent."

And then he put his hand in his cloth on his chest and took it out, it suddenly became white and brightening.

The verse says:

"And he drew out his hand, then behold, it was radiant white to the beholders!"

In fact, these two great miracles were signs of hope and fear. The first one was for warning and the second one was for good tidings. One is stating the divine punishment and the other one is light and the sign of mercy, for miracle must be in harmony with prophet's call.

The Arabic word /u'ban/ means a great serpent like a dragon. In the book Mufradat, Raqib says that this word is probably derived from the word /a'b/ that means the current of water, for the movement of this animal is like the streams that move in the shape of serpent form.

The Qur'anic word ***/mubin/*** may refer to this fact that staff really changed into a great snake and no jugglery and cunning, like what sorcerers do, has happened.

It is necessary to mention that here the word /u'ban/ is used, in Surah An-Naml, No. 27, verse 10, and in Surah Al- Qasas, No. 28, verse 31 the word 'Jan' (small snakes that move fast and swiftly), and in Surah Ta-Ha, No. 20, verse 20, the word 'Hayyah' (that means 'snake' and is derived from the word 'Hayat') is used.

The application of these various words may raise question, but they are for stating one of the following matters:

They may refer to various statuses of that snake; first the staff changed into a thin and small snake and then it grew gradually and changed into a great dragon.

Or these three various words may refer to the different characteristics of that snake; the word /u'ban/ refers to its greatness, the word 'Jan' refers to its swiftness and fastness, and the word 'Hayyah' refers to the life and liveliness of that snake.

1. Surah Al- Baqarah, Surah Al-Ma'idah, Surah Al-'A'raf, Surah Yunus, Surah Al-"Isra', Surah Ta-Ha
2. Surah Luqman, No. 31, verse 13
3. Surah Ta-Ha, No. 20, verses 25-34
4. Surah Al-Qasas, No.28. verse 14
5. Ibid, verse 7
6. The commentary of Nur, Vol. 8, P. 301

7. Surah Maryam, No. 19, verse 48
8. Surah Al-'A'raf, No. 7, verse 150
9. Surah Yusuf, No. 12, verse 33
10. The current verse
11. Surah Hud, No. 11, verse 80
12. The commentary of Abul-Futuh Razi, the explanation of the verse
13. The current Surah, verse 26
14. The Commentaries of Al-Mizan, Fakhr-i-Razi, Ruh ul-Ma'ani

Section 3: Pharaoh's Sorcerers Embrace the Truth

Surah Ash-Shu'ara - Verses 34-35

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ

34. "(Pharaoh) said to the chiefs around him: 'Verily this is a skilled sorcerer,"
35. "Who intends to drive you out of your land with his sorcery, what do you command?'"

In order to move and encourage the sorcerers to compete with Moses (as), Pharaoh called him 'a knowing sorcerer'.

Loving home and country and the motivation of ownership are among men's instincts which Pharaoh used as pretext for inciting people to fight Moses (as).

However, when the staff was changed into a great serpent by Moses hand, Pharaoh got astonished and feared a lot, but to keep his devilish power, which was really exposed to danger, because of Moses' acts, and also to maintain their belief, to have the confidence of his companions and to improve their moral, Pharaoh embarked on justification of Moses' miracles.

First he said to his companions that Moses (as) was a skilful and knowing wizard.

The verse says:

"(Pharaoh) said to the chiefs around him: 'Verily this is a skilled sorcerer,"

The person who had been introduced as mad by Pharaoh was now called a learned one. This is the custom and method of oppressors that they change their opinion several times in one meeting or gathering and every time they resort to a new means to achieve their aim.

Since wizardry was common in that age, Pharaoh thought this accusation, after showing these miracles, is the best one that Moses (as) can be charged of.

Then, to mobilize the audience against Moses, Pharaoh continued:

"Who intends to drive you out of your land with his sorcery, what do you command?""

This is that very Pharaoh who knew all territory of Egypt as his very own sovereignty and was saying:

"...Is not mine the sovereignty of Egypt and these rivers flowing under me? Can you not then discern?"1

Now that he saw his government was going to be overthrown, he totally forgot his exclusive rulership of this region and counted it as people's property and implied that their country was facing danger and they had to find a way to defend it.

Pharaoh who did not listen to anyone's words one hour ago and was always an unrestrained ruler and no one could oppose him, was now so miserable that he told his companions to provide a command! He demanded a humble and hopeless counseling!

It is understood from verse 110 of Surah Al–'A'raf, No. 7 that the companions started counseling and they were so panicky that they could not think and every one of them asked another one:

"...Now what do you command?"

Yes, this is the tradition of all oppressors in all ages that when they can control everything they count everything as their own property and everyone as their own slave, and their logic is only despotism.

However, when they see that their tyrannical kingdom is going to be subdued and in danger, they temporarily abandon despotism and resort to people and their opinions; they count country as people's country, everything as property of people and they respect people's opinions, but when storm abates, they return to their previous behaviour.

In our time and age we also saw in Iran the same kings and rulers who counted all country as their own property when everything was good and o.k., and even they ordered those who opposed him to leave country and said that Allah's land is vast and they could go anywhere.

The last king said:

"This is my order and no one can disobey it."

However, we saw that when revolution took place, they bowed down before people and repented their former sins and asked forgiveness, but this had no effect on people who knew them for a long time.

Surah Ash-Shu'ara - Verses 36-37

قَالُوا أَرْجِهِ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ

36. "They said: 'Give him (***Moses***) ***and his brother respite, and send heralds into the cities to collect',"***
37. "*(*That*) *they bring to you all skilful sorcerers."

Since the age in which Pharaoh lived was the age of wizardry and sorcery, Pharaoh tried his best to call wizards to be at his service.

Of course, after much counseling, his close companions told Pharaoh not to haste in the affair of Moses and his brother but give then respite, and send some summoners into the cities of Egypt.

The verse says:

"They said: 'Give him (***Moses***) ***and his brother respite, and send heralds into the cities to collect',"***2

As a matter of fact, Pharaoh's companions were either deceived or consciously accepted Pharaoh's accusation of Moses (as) and they planned that he was a sorcerer and they had to resort to better wizards to fight him.

They thought that fortunately there were a lot of skilful wizards in the vast country of Egypt and if Moses (as) was a wizard, they would gather so many skilful wizards that the secret of Moses (as) would be revealed.

The verse says:

"*(*That*) *they bring to you all skilful sorcerers."

The Arabic word /haširin/ is derived from the word /hašr/ that means to mobilize people for war or suchlike. Thus, now officers had to mobilize wizards at any price to fight Moses (as).

Surah Ash-Shu‘ara - Verses 38-39

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ

38. "So the sorcerers were got together for the appointment of a day well-known."
39. "And it was said to the people: 'Will you assemble?'"

Attracting public opinion and having their presence in the scene is important to the illegitimate rulers.

Pharaoh asked people to attend a given place at a particular time, for this gathering and presence would make Moses (as) and Aaron (as) feel alone and might cause the wizards to feel morally boosted. It also would switch on his propaganda machine.

Finally, after the proposition of Pharaoh's companions, some selected officers went to different cities of Egypt and sought everywhere for skilful wizards.

The verse says:

"So the sorcerers were got together for the appointment of a day well-known."

In other words, they were already gathered and were made ready for such a day in order to fight Moses (as).

As it is understood from the verses of Surah Al-'A‘raf, No. 7, the purpose of the Qur'anic phrase ***/yaumin ma‘lum/*** is one of the feasts of Egyptians which was selected by Moses (as) for fighting, and his aim was to provide people opportunity to attend in that gathering, for he was sure that he would overcome Pharaoh and he wanted to show all people the power of divine signs and weakness of Pharaoh and his companions.

He (as) wanted the light of faith to shine in the hearts of more persons.

Then, the next holy verse implies that the people were also invited to attend this struggling, as it declares:

"And it was said to the people: 'Will you assemble?'"

This statement shows that Pharaoh's officers did their jobs very calculatedly and they knew that if they forced people to attend the gathering, they might react negatively, therefore, they declared that if they were willing to attend it, they could do it. Certainly such way of speaking attracted more people to that

gathering.

Surah Ash-Shu‘ara - Verses 40-42

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ

فَلَمَّا جَاء السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَاَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ

40. "Haply we may follow the sorcerers if they are victors."
41. "Then, when the sorcerers came, they said to Pharaoh: 'Shall we have a reward if we should be the victors?'"
42. "(Pharaoh) said: 'Yes, and surely you will then be among the near-stationed'."

Moses (as) and Aaron were standing alone on one side, for they had faith, and Pharaoh, all rich people and the wizards were standing on the other side and were worried. Here the role of faith and its power gets clear.

Finally, they told the people that their aim was that if their sorcerers became victorious, whose victory was the victory of their gods, they would follow them, and they promised to treat so enthusiastically that the enemies of their gods would perish forever.

The verse says:

"Haply we may follow the sorcerers if they are victors."

Therefore, they wanted people to warm up the gathering so that the enemies of their gods would be defeated totally.

It is completely clear that the considerable presence of fans and supporters, who advocate one party, is both to boost morale and to provide hope and assurance. It also cause them to try their best. When they succeed, they can make such ado that their contending party will go to seclusion and they can frighten the opposite party from the beginning of the struggle, too.

Yes, imaging these aims, Pharaoh's officers wanted to call people to the gathering and Moses (as) also asked Allah such presence of people so that he could achieve his aim in the best way.

Apart from these, when the wizards came to Pharaoh and saw that he was in severe tight corner, they

thought to use this opportunity best and to achieve some important advantages of him:

"Then, when the sorcerers came, they said to Pharaoh: 'Shall we have a reward if we should be the victors?'"

Pharaoh, who was in tight corner and hopeless, agreed to give them the best advantages and immediately answered them as follows:

*"(**Pharaoh**) **said: 'Yes, and surely you will then be among the near-stationed'.**"*

In fact, Pharaoh wanted to tell them what they did want; it was whether property (wealth) or position and rank that all of these would be given to them.

This statement shows how important it was in that society and environment to be near to Pharaoh, which he mentioned as a great reward. In fact, for man no reward is higher than being near to his preferred power.

If those deviated persons counted nearness to Pharaoh as the best reward, the knowing worshippers of Allah count no reward higher than propinquity to Allah. Even they do not exchange Paradise with its all blessings for a manifestation of His Pure Essence.

Therefore, those who are martyred for the sake of Allah must achieve the best rewards for their great self-sacrifice. According to the holy Qur'an, they will achieve the reward of divine propinquity and the Qur'anic phrase ***/'inda rabbihim/*** (***with their Lord***) indicates this reality.

Also, because of this fact, every pure-hearted believer only asks Allah's nearness when he worships.

Surah Ash-Shu'ara - Verses 43-44

قَالَ لَهُم مُّوسَى أَلْقُوا مَا أَنتُم مُّلْقُونَ

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

43. "Moses said to them: 'Cast what you are going to Cast'."
44. "So they cast down their ropes and their rods, and said: 'By Pharaoh's dignity we shall certainly be the victors'."

The men of Allah believe in the victory of divine truth and nothingness of wizardry and, when they are in such a condition, they speak calmly and powerfully not weakly and with fear.

When the wizards reached agreement with Pharaoh, who promised them the reward of nearness to him

and they becam assured and hopeful, they went to make the necessary things ready. They gathered many ropes and staffs which apparently they hollowed out and filled with a special chemical material (such as mercury) which is liquid and light when the sun shines on it.

Finally the promised day came and a lot of people gathered in that place in order to witness that historical struggle. Pharaoh, his companions and the wizards were on one side and Moses (as) and his brother Aaron were on the other side.

But, as it is the custom of the holy Qur'an, these secondary matters, which are understood from later discussions, here are omitted, and it brings up the main subject.

Now it depicts this fateful scene as the Qur'an says:

"Moses said to them: 'Cast what you are going to cast'."

It is understood from verse 115 of Surah Al-'A'raf, No. 7 that Moses (as) said this sentence when the wizards told him:

"...'O Moses! Will you throw or shall we be the (first) throwers?'"

This proposition that Moses (as) offered originated from his self-assurance of victory and his calmness and indifference when he was before a lot of foes and Pharaoh exponents.

This was the first hit on the wizards and showed that Moses (as) was especially psychologically calm and, facing with the great mass of enemies and the obstinate advocator of Pharaoh, he was assured and hopeful.

The wizards, who were conceited and very proud, started their job.

As the verse says:

"So they cast down their ropes and their rods, and said: 'By Pharaoh's dignity we shall certainly be the victors'."

Yes, like all sycophants, they also started with the name of Pharaoh and relied on his unreal power. At this time, as the holy Qur'an has mentioned in other verses, the ropes and staffs moved like big and small snakes.[3]

They had intentionally selected some means of their own wizardry from staffs for they thought they could compete with the staff of Moses (as), and they added ropes to prove that they are stronger.

At this time, people cried joyfully and happily and Pharaoh and his companions became so hopeful that they could not contain themselves for joy. By looking at this pleasant scene, they got very happy.

Surah Ash-Shu‘ara - Verses 45-48

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

رَبِّ مُوسَى وَهَارُونَ

45. "Then Moses cast down his rod, when, behold, it swallowed up that which they falsely displayed."
46. "Then the sorcerers were flung prostrate."
47. "They said: 'We believe in the Lord of the worlds'!"
48. "The Lord of Moses and Aaron'."

Under Allah's administration the universe is on the way of perfection.

As soon as the wizards saw that Moses' staff changed into a great serpent, they became faithful. It is narrated that when Imam Mahdi (as) appears, the western and eastern experts will believe in him, for they will understand the magnificence of his job better than others.

Anyway, we read in the previous verses that Pharaoh and the wizards got happy and satisfied by seeing their wizardly action.

In these verses, we read that Moses (as) did not give them much time to enjoy their action.

The Qur'an says:

"Then Moses cast down his rod, when, behold, it swallowed up that which they falsely displayed."

At that time, all people got silent and the mouths remained open and the eyes remained still out of astonishment, as if they were dried over there. But very soon terrible cries took place of silence, some people escaped, some stood to see what would finally happen, some cried unintentionally, and the wizards' mouth remained open surprisingly.

At that time, suddenly every thing changed; the wizards, who advocated Pharaoh and fought Moses (as) up that moment, came to their senses, for they knew all mysteries and skills of wizardry. They were

assured that this issue was not certainly magic and it was a great divine miracle.

The Holy Qur’an says:

“Then the sorcerers were flung prostrate.”

It is interesting that the holy Qur’an uses the word /’ulqiya/ which philologically means to be thrown down. It refers to this matter that the wizards were so influenced by the miracle of Moses (as) that all of a sudden they spontaneously fell on the ground and prostrated.

Finally, the next verse implies that accompanied with this action, that was a clear proof for their faith, they also said by their tongues that they believed in the Lord of the worlds.

The verse says:

“They said: ‘We believe in the Lord of the worlds’!”

Then to clarify any doubt and to prevent Pharaoh from interpreting this sentence according to his own will, they added:

“The Lord of Moses and Aaron’.”

This shows that although Moses (as) did speak to the wizards and performed throwing the staff, his brother, Aaron, was accompanying him and was ready to help him in any way possible.

After this strange change that happened in the wizards’ morale, they, in a short moment, came out of an absolute darkness and stepped into a dazzling brightness.

They turned their back on all the benefits and advantages they expected Pharaoh. It was easy for them to expose their life to danger, for they could differentiate the Truth from the falseness and they resorted to the Truth because of their new knowledge.

They did not pave the rest of the path by the foot of intellect, but they went on eagerly, mounting on the fine mount of ‘Love’. They were so devoted that they could encounter any danger. We will see that, for this very reason, they heroically resisted all Pharaoh threats.

The Prophet (S) said:

“Every heart is at the mercy of Allah, the Beneficent. If He wills, He will guide it. And if He wills, He will mislead it.”[4]

(It is clear that Allah’s will in these two phases is derived from individuals’ predisposition and readiness, and this divine success and lack of it is because of various situations of hearts, and it is not undue.)

Surah Ash-Shu‘ara - Verses 49-51

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لأقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلاَفٍ وَلأُصَلِّبَنَّكُمْ أَجْمَعِينَ

قَالُوا لاَ ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ

49. "(Pharaoh) said: 'You have believed in him before I give you leave. Verily, he is the chief of you who taught you the sorcery; so, soon shall you know! Certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all'."
50. "They said: 'No matter! Verily we unto our Lord shall Return'."
51. "Verily we hope that our Lord will forgive us our faults, since we are the first of the believers'."

When the wizards saw Moses' (as) miracle, they fell on the ground and prostrated. At this time, Pharaoh embarked on an analysis to deceive common people. He said that it was a preplanned conspiracy. They are Moses' students and they planned this puppet show to overthrow him.

But those wizards were scattered and were gathered from all over the country and they could not meet Moses (as). Moreover they swore by Pharaoh dignity that they would defeat Moses (as).

Finally, on one hand, Pharaoh did not keep his end up and, on the other hand, he saw his all kingdom and entity exposed to danger. He knew especially what effect the wizards' belief in Allah would have on people's morale and it was possible that a great number of people, following the wizards, might prostrate.

Therefore, he planned a new method and addressing the wizards, he said:

"…'You have believed in him before I give you leave…"

Not only did Pharaoh, who ruled people tyrannically for many years, expect people to take permission for every thing, but also he expected to have control over people's mind, intellect and heart. He wanted people not to think and decide unless he allowed them. This is the custom and tradition of oppressors.

This unrestrained conceited person did not even utter the name of Allah and Moses (as). He used only the pronoun /lahu/ (in him) which is here for scoffing.

However, Pharaoh did not get satisfied with this and said two other sentences in order to, according to

his imagination, both stabilize his situation and to suppress people's awakened consciences. He first accused the wizards that this was a conspiracy done from before with the help of Moses (as). A conspiracy which was against all people of Egypt.

He said:

"…Verily, he is the chief of you who taught you the sorcery…"

He accused them that they had planned such a program to deceive the great people of Egypt and to dominate them. He imputed them that they wanted to expel the real owners of that country and to put slaves in their places.

He meant that he would not allow their conspiracy to be successful and he would nip it in the bud.

He continued:

"…so, soon shall you know! Certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all'."

It means that not only would they be killed totally, but also their death would be along with torture and suffering, for cutting the right hand and the left leg or otherwise will prolong man's death and suffering and torture will be doubled. Pharaoh would kill them in the presence of people and on the top of tall palm trees.

This is the method and approach of the oppressors of any age, which first they usually accuse divine reforming men of conspiracy against people and then they use force and sword in order to weaken the position of those who seek the Truth and their public support and then they annihilate them.

However, Pharaoh did not understand the situation, for those who had been wizard a moment ago were now believers. Their heart was so lighted with the light of faith and was full of Allah's love that they decisively answered Pharaoh's threat in the presence of people and cooked his goose by nullifying his Satanic plan.

The Qur'an informs:

"They said: 'No matter! Verily we unto our Lord shall return'."

Not only did not Pharaoh decrease them anything by his action, but also he would cause them to reach their real and true Beloved and Deity. The day when such threats had effect on them, they did not know themselves and Allah, they had lost the path of the Truth and were wandering in the desert of life, but now they found what they had lost. Therefore, he would do what he desired.

They added implying that they had committed sins and in this scene they were the leader of struggle with Moses (as), Allah's righteous prophet, and they initiated fight with the Truth, but they hoped Allah's

mercy.

The verse says:

"Verily we hope that our Lord will forgive us our faults, since we are the first of the believers'."

They no longer feared anything, neither Pharaoh's threats nor being in the bath of their blood.

They feared only their former sins and they hoped that they would be forgiven under the auspices of faith and Allah's mercy.

What power is it that when it comes in the heart of man, the biggest powers will be nothing in his view and he resists the severest tortures and is generous in sacrificing himself? It is the power of faith.

This is the light of the flame of love which makes martyr for the sake of Allah in man sweeter than honey, and reaching the Beloved the supreme aim.

This is the power from which the Prophet (S) gained help and support and with which he educated the first Muslims, whose history surprises the people of the world, and very quickly brought a back-held nation to pride of position.

Anyway, this event cost Pharaoh and his government dear, although, according to some narrations, he materialized some of his threats and martyred the wizards, not only did not it suppress people's feeling and their sentiments were initiated in favour of Moses (as), but also it exasperated them.

Everywhere people talked about the newly appeared prophet as well as the first faithful martyrs. In this way, some people, including the relatives of Pharaoh and even his wife, got believers.

The question that rises here is how those faithful and repentant wizards called themselves the first believers!

Was their purpose that they were the first believers in that event?

Or were they the first believers from among the supporters of Pharaoh?

Or were they the first believers who were martyred in that event?

All the above commentaries are likely while they are not inconsistent with each other.

These commentaries are true when we believe that before them some of the Children of Israel or other than them had believed in Moses (as), but if we say that they were told to meet directly Pharaoh and to plant the first blow on him after being appointed to prophecy, it is likely that this group of believers were really the first believers and it needs no other commentary.

1. Surah Az-Zukhruf, No. 43, verse 51

2. The Qur'anic word /'arjih/ is derived form the word /'irja'/ that means to postpone and not hasting in judgment.
3. Surah Ta-Ha, No. 20, verse 66
4. The commentary of Fi Zilal, Vol. 6, P. 208

Section 4: Moses Rescues the Children of Israel

Surah Ash-Shu'ara - Verse 52-53

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ

52. "And We revealed unto Moses (saying): 'Go you forth with My servants by night, for verily you will be pursued'."
53. "Then Pharaoh sent heralds into the cites."

Since the Children of Israel had provided Pharaoh some benefits, he barred them from migration and Moses (as) was ordered to move them from Egypt at night.

In the previous holy verses we saw that Moses (as) was the victorious party in that day. Although Pharaoh and his supporters did not believe in him, this happening had some important consequences each of which were an important victory:

1. The Children of Israel achieved faith in their leader and they supported him by soul and body, for after years of misery, wretchedness and wandering they saw a divine prophet who both guaranteed their guidance and led their revolution, victory and freedom.

2. Moses (as) had gained a foothold among Egyptians and Coptic ones. Some had been under his influence, or, at least, they feared opposing him, and the sound of his call ringed out throughout Egypt.

3. More importantly from the view of both public opinion and fearing life exposing to danger, Pharaoh did not dare oppose a man who had such a staff and a very expressive language.

All of these affairs provided a proper ground for Moses (as) to remain among those people and to do propagation, call them after providing them proofs.

In this way many years passed, and Moses (as) presented them some other miracles, which were

mentioned in the commentaries of verses 13–135 of Surah Al–'A'raf, No. 7 along with logic and discussion. Even Allah imposed drought and famine on Egyptians for some years in order to make awake those who deserved to be awaken.

When Moses (as) provided them proof and reason and believers and disbelievers were distinguished, the Children of Israel were commanded to migrate. The concerned verses depict the scene first.

The Qur'an says:

"And We revealed unto Moses (saying): 'Go you forth with My servants by night, for verily you will be pursued'."

This was the divine plan for them to move at night then the people of Pharaoh could become aware of this plan, and So to pursue the Children of Israel.

In spite of the fact that the Qur'anic phrase ***/auhayna/ (we revealed) has come before the word /'ibadi/ (My servants)***, which is in plural form, this word, /'ibadi/ is for showing the ultimate kindness of Allah towards His faithful servants.

Moses (as) obeyed this commandment and mobilized the Children of Israel by night in secret and issued the command of migration. He especially chose night, as Allah had ordered, to make his plan more exact and calculated.

It is clear that the movement of such a huge group of people could not be kept hidden for a long time. Pharaoh's spies did inform him very soon.

The holy Qur'an says:

"Then Pharaoh sent heralds into the cities."

Of course, in the conditions of that time delivering the message to all cities of Egypt needed considerable time, but it is natural that this message reached to near cities very fast, and the ready forces moved immediately and they formed a small army. Other forces also joined them gradually.

Surah Ash–Shu'ara – Verses 54–56

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

وَإِنَّهُمْ لَنَا لَغَائِظُونَ

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ

54. "Verily these (***Israelites***) ***are only a small group,"***
55. "And verily they have enraged us."
56. "And verily we are a host on our guard."

The Qur'anic word ***/šir immah/*** means a limited group which is separated from the main.1 Pharaoh propagated that his opponents were a small group. But in some commentaries we read that it is narrated from Ibn 'Abbas that those who were with Moses (as) were about 600000 and Pharaoh called these many people as 'a little troop'.

He said:

"Verily these (***Israelites***) ***are only a small group,"***

To make people psychologically ready for this general mobilization, Pharaoh ordered his own men to declare this announcement that his opponents were a small group. (He meant they are quantitatively less than Pharaoh's men and less powerful than them.)

So they said to themselves that, with their strong power, there was no problem and nothing to fear of and they could certainly be victorious.

In the next verse, they implicitly said that how much they could be patient, and in what extent they might conciliate with those rebellious slaves.

It says:

"And verily they have enraged us."

Pharaoh's men could not tolerate them (slaves) anymore, yet they said: Who would irrigate farms of Egypt the following days? Who would mend the houses of Pharaoh's men? Who would carry heavy things in this vast country? Who would be servant of the men of Pharaoh?

In the next verse it says:

"And verily we are a host on our guard."

They mean that they were ready to fight Moses' (as) people anytime and anywhere, for they feared the conspiracy of this group.

Surah Ash-Shu'ara - Verses 57-60

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

فَأَتْبَعُوهُم مُّشْرِقِينَ

57. "So We expelled them from the gardens and the springs,"
58. "And treasures and a goodly dwelling,"
59. "Thus* (*did We drown them*) *and We made the Children of Israel the inheritors to them."
60. "Then they* (*Pharaoh's host*) *pursued them at sunrise."

One of Allah's ways of treatment is to replace oppressors with the oppressed. Departure of Pharaoh and his men after the Children of Israel was a divine prudence to sink them. Consequently wealth, palaces and gardens of Pharaoh and his people turn into the possession of the Children of Israel.

In these noble verses, the destiny of Pharaohs is mentioned and the holy Qur'an concisely states the declination of Pharaoh and ruling of the Children of Israel.

It says:

"So We expelled them from the gardens and the springs,"
"And treasures and a goodly dwelling,"

Yes, thus were those things taken from them and Allah caused the Children of Israel to inherit them.

The verse says:

"Thus* (*did We drown them*) *and We made the Children of Israel the inheritors to them."

Commentators have various opinions about the Qur'anic phrase ***/maqamin karim/*** (***a goodly dwelling***). Some say that it means luxurious palaces and expensive houses. Some say that it means gatherings and meetings of the rulers which were encircled with some obedient officers.

Of course these two commentaries are consistent. It is likely that both of them are include in the concept of the verse; both their palaces and their power and positions were taken from them.

According to the above verse,

"Thus* (*did We drown them*) *and We made the Children of Israel the inheritors to them",

some commentators believe that the Children of Israel came back to Egypt and ruled the country for

some time.[2]

Of course the verses are apparently in line with this commentary, while some believe that after sinking of Pharaoh and his men they went to the holy lands, but, after a length of time, they returned to Egypt and established a government.[3]

The concerning Chapters of the current Torah are in line with this commentary.

Some say that probably the Children of Israel were divided into two groups. A group remained in Egypt and ruled, and a group went with Moses (as) to the holy lands.

However, as the last verse implies, Pharaoh sent his men to the cities of Egypt and gathered enough army and forces.

Some commentators say that he sent 600000 men as an advanced guard and he himself followed them with 1000000 soldiers. They moved fast at night and pursued them and they reached Moses (as) and his people when sun was rising, as the holy Qur'an says:

"Then they (Pharaoh's host) pursued them at sunrise."

Surah Ash-Shu'ara - Verses 61-62

فَلَمَّا تَرَاءى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ

قَالَ كَلاَ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

61. "So when the two parties saw each other, the companions of Moses said: 'Indeed we are overtaken'!"
62. "(Moses) said: 'By no means! Verily my Lord is with me, soon will He gtiide me (to safety)'."

Heavenly leaders are calm and serene at the time of crises and cause others to be calm. Confronting foe (even when one is trapped between sea and foe), one must not get disappointed and must trust Allah and believe in divine promises.

However, to illustrate their situation, the Qur'an says:

"So when the two parties saw each other, the companions of Moses said: 'Indeed we are overtaken'!"

There was a wavy sea in front of them and there was a strong and tyrannical arm behind them. A very equipped troop who were angry with the Children of Israel and they had showed that they were blood

thirsty with killing their issues during many years, and Pharaoh himself was also a stubborn and bloodthirsty tyrant.

Therefore, they would possibly surround them and would torture or arrest and kill them. And situations wholly showed that this was so.

At that time the Children of Israel suffered some painful moments, the bitter moments whose bitterness cannot be described. Perhaps some of them lost heart and their faith was shaken.

But, as the verse implies, Moses (as) was still calm and faithful and knew that Allah's promises about deliverance of the Children of Israel and the destruction of tyrannical people are not to be unfulfilled.

Therefore, believing and trusting in Allah, Moses (as) addressed the frightened Children of Israel and implicitly said that it was not so, and the foe could never overcome them because his Lord was with him and He would guide him.

The verse says:

"(Moses) said: 'By no means! Verily my Lord is with me, soon will He guide me (to safety)'."

This may refer to the same promise that Allah gave to Moses (as) and Aaron at the time of specifying their mission:

"He said: 'Fear not. Verily I am with you both, hearing and seeing."[4]

Thus, whether all of the Children of Israel returned to, Egypt and established a government, or some of them, obeying Moses' command, remained there and carried out this plan, otherwise, sending Pharaoh and his men out and making the Children of Israel inherit them, which is mentioned in the verses, has not a clear concept.

Surah Ash-Shu'ara - Verses 63-64

فَأَوْحَيْنَا إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ

63. "Then We revealed to Moses: 'Strike the sea with your staff', then it clove asunder and each part became like a huge mountain."
64. "Then We made the other party approach thither."

It is always with Allah's will and divine revelations that all prophets do their jobs.

Allah does some jobs through His friends in order to make people pay attention to them and obey them. (Yes, the nature and its manifestations are fully, by Allah's will, at the mercy of His special servants and are over powered by them.)

It was why that the Qur'an says:

"Then We revealed to Moses: 'Strike the sea with your Staff'…"

The same staff that is the means of miracles and warning on one day, it is the sign of mercy and deliverance on the other day. Moses (as) did this and hit his staff against the sea and a very strange scene happened in a manner that the Children of Israel got very happy.

Suddenly the sea divided, its water separated into pieces, and each piece, like a huge mountain, was over another piece; and among them a road appeared.

The verse continues saying:

"…then it clove asunder and each part became like a huge mountain."

The Arabic word/'infalaqa/ is derived from the word /falq/ which means to get broken up. The word /firq/ is derived from the word /farq/ which means to separate, hi other words, (as Raqib says in Mufradat), the difference between /falq/ and /firq/ is that the first one refers to breaking and the second one refers to separating.

Thus, the Arabic words /firqih/ and /firq/ are applied to a piece or group that is separated from the rest.

The Arabic word /taud/ means a huge mountain and using an adjective in this verse which means 'huge' for it, is for the sake of emphasis.

Anyway, Allah, Who rules everything and if waters get wavy it is because of His command, if storms take place, it is by His order, and Who has created the universe, and water, wind, and soil are under His authority, commanded waves of the sea to pile. And then roads appeared between them and every group of the Children of Israel chose one of them to pass.

Pharaoh and his men got astonished by seeing this scene and such a clear miracle, but they did not stop being conceited and still pursued Moses (as) and the Children of Israel and sought their final destiny, as the holy Qur'an says:

"Then We made the other party approach thither."

Therefore, unaware of the fact that they were going to die and the divine command of punishment would be soon issued, Pharaoh and his ignorant men entered the marine roads and ran arrogantly after their former slaves who had disobeyed them.

Surah Ash-Shu'ara - Verses 65-66

وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ

ثُمَّ أَغْرَقْنَا الْآخَرِينَ

65. "And We saved Moses and those with him all together."
66. "Then We drownedthe others."

Deliverance and salvation can be gained only by following the Divine Prophets.

In the worst conditions, Allah saves His friends from dead locks.

The sea being cloven asunder and the Pharaohs being drowned are the signs of the power and the wrath of Allah which must be the cause of admonition. Also, Allah's way of treatment has been to assist 'the truth' and to destroy 'the wrong' throughout the history!

So, in this holy verse, the noble Qur'an says:

"And We saved Moses and those with him all together."

Just when the last member of the Children of Israel came out of the sea and the last member of the host of Pharaoh entered the sea, Allah ordered the water of the sea to return to the first state. The huge raging waves fell down and came together and took Pharaoh and his host, like some straw, with them here and there and destroyed them.

The Qur'an has stated this event in a short sentence when it says:

"Then We drowned the others."

Thus, in a very short moment, everything finished. Those captivated slaves easily became free; those proud tyrants were punished and annihilated; the history changed and the glorious palaces, which had been founded over the ruined housed of the oppressed, vanished; the period of those arrogant people ended and then the oppressed people inherited their land and their government.

Surah Ash-Shu'ara - Verses 67-68

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

67. "Verily in this is a sign, yet most of them do not believe."
68. "And verily your Lord, certainly He is the Mighty, the Merciful."

By explaining the history of some of the former nations, Allah soothes the holy Prophet of Islam (S) and teaches him patience.

Yes, it is true that the Qur'an says:

"Verily in this is a sign, yet most of them do not believe."

It seems that their eyes are close, their ears are deaf, and their hearts are asleep.

Where the people of Pharaoh, with those wonderful scenes and events, did not believe, the Prophet (S) should not surprise of this infidel people and he would not be worried of their disbelief because the history has contained many of them in it.

The application of the Arabic word /'akar/, mentioned in this noble verse, refers to this sense that some of the people of Pharaoh embraced the religion of Moses and joined his companions.

Not only 'Asiyah, Pharaohas wife, and Moses' faithful friend who is mentioned in the Qur'an as 'the believer of the people of Pharaoh', but also some others, such as the wizards, repented and joined Moses (as).

In the next verse, through a short and expressive sentence, the Qur'an refers to the unlimited power and mercy of Allah, where it says:

"And verily your Lord, certainly He is the Mighty, the Merciful."

It is because of His 'Might' that whenever He wills He issues the command of the destruction of a rebellious nation, and for destroying a tyrannical group He does not need to send down the army of the angels from heaven, He may order the water, which is the cause of their life, to put them to death, and that very Nile River, which was the source of wealth and power for the people of Pharaoh, becomes the place of their dead bodies.

And, it is from His Mercy that He does not haste in issuing this command, but He respites them for years, sends miracles for them, and completes the argument, and it is also from His Mercy that He makes these oppressed slaves free from the grips of those cruel rulers.

This point is noteworthy that it is repeatedly mentioned in the Qur'an that by the command of Allah Moses (as) made the Children of Israel pass the sea, /bahr/[5], and in a few occurrences the word /yam/ has been used for it.[6]

Now, what is the objective of the words /bahr/ and /yam/ used here? Do they refer to the vast and great river of Nile from which the whole freshness and liveliness of Egypt originate? Or they refer to the Red Sea.

There are some evidences which show the purpose is the great river of Nile, because the word /bahr/ in Arabic, as Raqib in Mufradat says, originally means 'vast and abundant water', and the word /yam/ means the same. Therefore applying these two words for Nile does not matter.

1. The commentaries of Majma'-ul-Bayan and Fhakhr-i-Razi
2. Majma'-ul-Bayan and Qurtabi, the explanations following the verses
3. Ruh-ul-Ma'ani, by 'Alusi, the explanations following the verses
4. Surah Ta-Ha, No. 20, verse 46
5. Suras Yunus, verse 9; Ta Ha, verse 77, Shu'ara, verse 69, Dukhan, verse 24
6. Suras Ta Ha, verse 78, Qasas, verse 40, and Thariyat, verse

Section 5: Abraham Exhorts His Father to Discard Idolatry

Surah Ash-Shu'ara - Verses 69-71

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ

69. "And recite unto them the story of Abraham."
70. "When he said to his father and his people: 'What do you worship?'"
71. "They said: 'We worship idols, and we are ever devoted unto them'."

Next to Moses (as) whose name has been mentioned in the holy Qur'an more than 130 times, Abraham's name has been reiterated in it more than the names of other divine prophets.

Basing on some Islamic narrations, the objective of the Arabic word /'ab/, mentioned in the above verse, is the name of 'Athar, Abraham's uncle, because it is impossible that the father of a divine prophet, such

as Abraham, could be a pagan. Philologically the Arabic word /'ab/ has also been applied for a trainee, grandfather, and father-in-law.

Anyhow, following the wonderful story of Moses (as) and Pharaoh, here the Qur'an refers to the expressive biography of Abraham and his struggles against polytheists. This explanation has started from Abraham's debate with his uncle, 'Athar, and the misled people of his time.

It begins as follows:

"And recite unto them the story of Abraham."

Among all the details and information concerning this great prophet, the Qur'an emphasizes on this matter, saying:

"When he said to his father and his people: 'What do you worship?'"

Surely Abraham (as) knew what they were worshipping, but he meant to make them speak and confess their own fault. However, the application of, the Qur'anic word ***/ma/*** (***what thing***), in the verse, reflects a kind of humiliation for them.

In answer to this question, they immediately said that they used to worship idols every day and they respected them while taking care of them.

The verse says:

"They said: 'We worship idols, and we are ever devoted unto them'."

This style of their speaking shows that not only they did not feel any shame for their action but also they were very proud of their deed, because after saying the phrase: /na'budu 'asnaman/ (we worship idols), which was sufficient for indicating to their aim, they added /fanazallu laha 'akifin/ (and we are ever devoted unto them).

The Arabic phrase /nazallu/ is applied for the things which are usually done during the day, and now that it has been used in the simple present form, it shows the continuity and permanence of the action.

The Qur'anic word ***/'akif/*** is derived from /'akuf/ which means: 'paying attention to something and taking care of it Respectfully'. This is also a further emphasis on the former meaning.

The Arabic word /'asnam/ is the plural form of/sanam/ in the sense of a statue which had been made of gold, silver, wood, and the like, and the polytheists worshipped it while considering it the symbol of their venerable and sacred things.

Surah Ash-Shu‘ara - Verses 72-73

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ

72. “Said (Abraham): ‘Do they hear you when you call (them)?’”
73. “Or do they profit you, or harm?”

In the method of propagation, we should awaken the consciences by asking questions, because man, by nature, is worshipper, and if he does not adorn the right, he tends to wrong.

(When the Qur’an refers to some matters of history, it usually does not point to the number, name, time, and place of the event, but it states its instructive content and message.)

When you want to forbid someone from doing evil, you may begin from important evils. (Yes, the most important evil is to associate something with Allah.) Reasoning and logic is the first step of propagation.

The motivation of worshipping is either giving benevolence or removing vice, and idols have neither of them.

However, we must have some clear and understandable reasonings when confronting ordinary people.

The idolaters also believe in futility of the idols very well, they only follow their ancestors

“... but we found our fathers so doing”. [1]

Anyway, through these two verses, Abraham, by hearing their words, protested them and condemned them by means of two severe logical sentences.

The Qur’an says:

“Said (Abraham): ‘Do they hear you when you call (them)?’”

Then he (as) continued saying:

“Or do they profit you, or harm?”

The least thing that is necessary to be found in the object of worship is that the deity hears the call of its worshipper and hastens to help him in his difficulties, or there would be at least a kind of fear from opposition with its command.

But there is nothing seen in these idols to show that they have the slightest amount of understanding, or the least effect in the fate of men. They are some worthless pieces of metal, stone, and wood to which superstition and the power of delusion have given such situation.

Surah Ash-Shu‘ara - Verses 74-76

قَالُوا بَلْ وَجَدْنَا آبَاءنَا كَذَلِكَ يَفْعَلُونَ

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ

أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ

74. “They said: ‘Nay, but we found our fathers so doing’.”
75. “He said: ‘Have you then considered what you have been worshipping?”
76. “You and your fathers before you?’”

Imitation from scientists and scholars is sometimes a means for integration, development and progression, while following common people is the cause of stubborn conservatism; because stable belief in vain social traditions and national and tribal manners cause the society to be narcotized which is a barrier in the way of new thoughts and a hinder for recognizing the truth.

So, in these holy verses, the Qur’an says that the zealous idolaters, in answer to this logical question that idols had no understanding, or any concept, reiterated their old and repeated response. They only answered that those issues were not so important, the important matter was that they had found their ancestors doing like that.

The verse says:

“They said: ‘Nay, but we found our fathers so doing’.”

This answer, which referred to their blindly imitation from their ignorant ancestors, according to Abraham’s statement, was the only answer they could deliver.

It was an answer that the reason of its nullification was inside of it, because no wise person permits himself to follow others blindly, particularly that the experiences of the new generations are more than those of the old generations, and there is no reason for blindly imitation from them.

The Qur’anic phrase: ***/ka�alika yaf‘alun/*** (***so doing***) is another emphasis on the concept of their imitation.

It means that they said that whatever their ancestors had used to do they were doing, whether it was worshipping the idols or other things.

Then, in the next noble verses, the Qur'an implies that Abraham concentrated his attack on the idols and told them whether they had seen the thing that they were constantly worshipping.

"He said: 'Have you then considered what you have been worshipping?"
"You and your fathers before you?'"

Surah Ash-Shu'ara - Verse 77

فَإِنَّهُمْ عَدُوٌّ لِّي إِلاَّ رَبَّ الْعَالَمِينَ

77. "Surely they are enemies to me, save the Lord of the Worlds,"

On the Day of Hereafter, idols will abhor the idolaters, and they will be in opposition with them and by this means their enmity will be made clear.2

Abraham says that verily they all are his enemies, and he is a severe foe of them forever.

It is noteworthy that Abraham says:

"Surely they are enemies to me..."

The necessity of this enmity is that Abraham should have enmity to them, too. But the existence of this meaning may be for the sake that worshipping idols might be the cause of the worshippers' wretchedness, and aberration, as well as their chastisement in this life and the next; and this will be counted as their enmity.

Moreover, there are a lot of verses in the Qur'an which indicate that, on the Day of Hereafter, idols will repudiate their worshippers and will show their enmity against them. By the command of Allah, they will speak and will utter their abhorrence.

The exception of 'the Lord of the worlds' is for the purpose of emphasis on the pure monotheism, though He was not among their gods.

The verse continues saying:

"...save the Lord of the Worlds,"

There is another probability, too, saying that there were some persons among them who, besides idols, also worshipped the Lord. For considering this matter, Abraham excepted the Lord of the Worlds Whom he loved.

Surah Ash-Shu‘ara - Verses 78-81

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

78. "Who created me, and Himself guides me,"
79. "And Himself feeds me and provides me to drink;"
80. "And whenever I am sick, then He heals me,"
81. "And Who caused me to die, then gives me life,"
82. "And Who, I hope, will forgive me my mistakes on the Day of Judgment."

At first, the world and the Creator of the world must be regarded, and then one's self may be attended.

That He created us and guides us is a sign that He likes us, not the idols.

The bounty of His guidance (after creation) is the greatest bounty, because creation, in this sense, is for one time but guidance exists in every moment and for ever.

However, in these verses, Abraham describes the Lord of the Worlds and mentions some of His material and spiritual bounties, so that, by comparing with idols, who neither hear the demands of their worshippers nor have any benefit or loss for them, the matter may be made completely clear.

It begins with the bounties of creation and guidance where Abraham says about Allah:

"Who created me, and Himself guides me,"

Abraham implies that Allah has guided him both in the world of genesis and has provided the material and spiritual means available for him, and, in the world of religion, He has sent down revelation and heavenly Book to him.

Mentioning /f/ at the beginning of the Qur'anic phrase ***/fa huwa yahdin/*** (***and Himself guides me***) which has occurred after the concept of creation, indicates that 'guidance' is not separate from 'creation' and they both go forth with together everywhere.

The Arabic word /yahdin/, that is in simple present tense, is an evidence to the continuity of guidance and the need of man to Him throughout his life.

It seems that, by this statement, Abraham implies that from the first point of his life and creation, he has always been with Him and He has also been with him so that he feels His presence in his life and living. He implies that He is a friend Who takes him wherever He desires.

Next to stating the first stage of Lordship, that is the stage of guidance after creation, Abraham pays to the material bounties and says:

"And Himself feeds me and provides me to drink;"

Yes, I see all bounties from Him; my whole entity, as well as my drink and my food all are from Him and because of His blessings.

Not only when I am sound and healthy I am involved in His blessings, but also when I become sick it is He Who heals me.

The verse says:

"And whenever I am sick, then He heals me,"

Sickness is sometimes from His side, too, but, observing etiquette in speech, Abraham attributes it to himself.

Then Abraham goes further than the stage of the life of this world and pays to the eternal life in hereafter in order to make clear that not only he enjoys favours in the present world but also in the next world and in all conditions he sits at the table of His bounties.

He says about Him:

"And Who caused me to die, then gives me life,"

Abraham indicates that both his death and his returning to life against are from His origin.

Then he (as) implies that when he arrives the scene of; gathering-place of Resurrection his hope is fixed only on Him, of Whom he seeks forgiveness.

The verse says:

"And Who, I hope, will forgive me my mistakes on the Day of Judgment."

There is no doubt that prophets are sinless and they have no fault to be forgiven for; but as we have said formerly, sometimes the good deeds of the righteous are counted as the faults of the near-stationed ones and, therefore, in their high rank one good act is sometimes questionable against them, too, because it has hindered the accomplishment of a better action, and thus this is called 'leaving the better'.

Abraham never relies on his good deeds, because they are naught comparing the kindness of Allah, and they are not worthy of mentioning when His bounties are considered. His reliance is only on Allah's Grace, and this is the last stage of being hopeful to Him.

In the commentary of Atyab-ul-Bayan, where explaining this verse, it is asked whether the divine prophets and Imams are immaculate and they have not any fault.

Answer: Before the presence of Allah, the One, they know their deeds little, humble, and faulty in order that they should not have any shortcoming in worship, or they would not commit any 'leaving the better', or they would not achieve any shortcoming in disciplines. For instance, the holy Prophet (S) used to say to Allah:

"We have not known You as the due knowing of You."[3]

Imam Amir-ul-Mu'minin (as) says:

"The praises have not been numerated for You as You have for Yourself."[4]

And, by this statement, the problem of many narrations concerning the immaculate ones can be solved.

Shortly speaking, here in order to specify the real deity, Abraham first pays to the creative power of Allah, then he makes the rank of His Lordship in all stages clear.

The first is the stage of guidance; the second is the stage of material bounties, irrespective of producing suitable conditions and removing the barriers; and the final stage is the eternal life in the next world, where His Lordship will also be shown in ttie form of granting different merits and forgiving the sins.

Thus, Abraham nullifies the superstitious imagination of numerous gods and various deities and bows before Allah with glorification.

Surah Ash-Shu'ara - Verse 83

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

83. "My Lord! Bestow wisdom on me, and join me with the righteous!"

The Qur'anic word ***/hukm/***, mentioned here, can be in the sense of government, guardianship, and the management of the affairs, or it can be used with the meaning of knowledge and cognition.

The word /hukm/, of course, has a meaning more than /hikmat/ (wisdom, theology), because /hikmat/ is only the power of recognition between right and wrong while /hukm/ is a cognizance accompanied with preparation for executing the right.

However, from this verse on the supplications of Abraham and his beseeching before the Presence of Allah begin.

It seems that after inviting that misguided people unto Allah and stating the manifestations of His Lordship in the world of existence, he becomes completely hopeless of them and turns to the Presence of Allah and asks Him whatever he wants, so that he shows those idolaters that whatever they desire for this life and the next they ought to ask Him.

By the way, this matter is another emphasis on the absolute Lordship of Allah.

Here is his first demand that he asks Him:

"My Lord! Bestow wisdom on me, and join me with the righteous!"

Yes, before anything else, Abraham (as) asks Allah (s.w.t.) to give him a deep and correct cognizance coupled with jurisdiction, because no practical program is possible without such foundation.

Next to this demand, he (as) asks Allah to join him with the righteous ones. This request that Abraham asks refers to the practical aspects which idiomatically is called 'practical knowledge' versus 'theoretical science' that was seen in his former demands.

Undoubtedly, Abraham (as) had both the rank of 'wisdom' and was among 'the righteous ones'; then why does he ask Allah such a demand?

The answer to this question is that neither wisdom nor righteousness has a definite limit. He asks Allah that every day he gains the more and more levels of knowledge and practice. He (as), even as an arch prophet, is not satisfied with tbepe aspects.

Moreover, he knows that all these merits are from the side of Allah, and every moment they may be ceased as the result of a fault. Therefore, besides he asks Allah its continuation, as everyday we ask him in our ritual prayer to guide us into the 'Straight way' and demand the continuation and perfection of this way.

Surah Ash-Shu'ara - Verses 84-86

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ

وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

84. "And ordain for me a goodly mention among posterity;"
85. "And make me of the heirs of the garden of bliss;"
86. "And forgive my father, verily, he is of those astray."

In some Islamic narrations, the Qur'anic phrase: ***/lisani sidq/,*** mentioned here, has been rendered into the holy Prophet of Islam (S) and Hadrat Ali (as).

After these couple of demands, Abraham (as) asks Allah another important demand where he says:

"And ordain for me a goodly mention among posterity;"

He humbly asks Allah to treat with him in a way that his remembrance may remain in minds and his line and program would continue among the later generations. He wants Him to make him such an example that others follow him, and he should be the founder of a school by which people can learn the correct way and move on His line.

Allah accepted the supplication of Abraham, too, as He says in the Qur'an about Abraham, Isaac and Jacob;

"...and say We assigned unto them a high and true renown."[5]

It is not improbable that this demand contained the same thing that Abraham asked Allah after building the House of Ka'bah when he said:

"Our Lord raise among them an Apostle of their own to recite unto them Your revelations, and to teaeh them the Book and the Wisdom, and to purify them..."[6]

And we know that this demand came into action when the Prophet of Islam (S) announced his call and by this way the good mention of Abraham (as) continued to be among this great nation.

Then, Abraham changes the scope of his seeing from the life of this world to the eternal life in Hereafter when he stars his fourth supplication by saying:

"And make me of the heirs of the garden of bliss;"

This garden of bliss is the Paradise wherein there are abundant material and spiritual blessings, the bounties which have neither any destruction nor any weariness and burden. They are some bounties that are not even understandable for us, the prisoners of this world.

Neither our ordinary minds could consider them, nor our eyes have seen them, nor our ears have heard them.

We have formerly said that the application of 'heir', concerning Paradise, is either for the sake that, according to the Islamic traditions, every person has a house in Paradise and a house in Hell. When he is sent to Hell, his house in Paradise will be given to others.

In his fifth supplication, Abraham (as) prays for his misguided uncle, and according to his saying that he had promised 'Athar to ask Allah forgiveness for him, in this holy verse he says:

"And forgive my father, verily, he is of those astray."

Abraham had formerly promised his uncle to pray for him as the text of the Qur'an explicitly says:

"And Abraham's seeking forgiveness for his father was only because of promise he had made to him..."[7]

Abraham's aim was that by this way he could penetrate into his uncle's heart and drag him Faith.

Thus, he gave him such a promise and fulfilled this promise. As Ibn-'Abbas in a narration says, Abraham sought forgiveness repeatedly for 'Athar, but when 'Athar died in his disbelief, and his enmity against the religion of truth was proved, Abraham ceased seeking forgiveness for him.

The abovementioned holy verse (No. 114) continues saying:

"...when it became clear to him that he was an enemy of Allah, he declared himself quit of him..."

Surah Ash-Shu'ara - Verses 87-89

وَلاَ تُخْزِنِي يَوْمَ يُبْعَثُونَ

يَوْمَ لاَ يَنفَعُ مَالٌ وَلاَ بَنُونَ

إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

87. "And abase me not on the Day when (men) will be raised up;"

88. "The Day whereon neither wealth nor sons will avail,"

89. "Except for him who comes to Allah with a pure heart."

Being abased and blamed in the Hereafter is the worst state of a person. Among all of the difficulties and problems of the Hereafter Day, Abraham points to 'not being abased' then.

In Hereafter, the worst punishment of the Hell is that a person becomes despised, abject, and disgraced.

Finally, Abraham expresses his sixth and last supplication unto the presence of Allah, which is also concerned to the Day of Resurrection, as follows:

"And abase me not on the Day when (men) will be raised up;"

The Qur'anic phrase ***/la tuxzini/*** (***do not abase me***) is derived from the Arabic word /xizy/ and, as Raqib says In Mufradat, it means 'spiritual failure' which is either from the side of the person himself that appears in the form of excessive shame, or it is from the side of others which is imposed upon the person.

This meaning expressed by Abraham, besides being a lesson and practice for others, is the sign of his ultimate feeling of responsibility and his trust on the Grace of Allah.

In the next verse, it says:

"The Day whereon neither wealth nor sons will avail,"

In fact, these two important worldly capitals, properties and human abilities, will not have the least effect for their possessors. Thus, their other capitals of this world, which are located in a grade lower than these two, will not avail them either.

It is evident that the purpose of wealth and suns are not those properties and children that are applied in the way of gaining the pleasure of Allah, but the emphasis is on the material aspects of the subject.

The objective of it is that the material capitals will not solve any problem on that Day;but if they are used in the way of obeying Allah here they will not be counted material capitals, they will get the divine colour and then they will be counted as 'the everlasting good deeds'.[8]

Some Islamic narrations indicate that the charity given from the wealth, the voluntary alms that will remain, and the righteous child who prays for the parents will be useful for man in Hereafter.

Then, in the next noble verse, it implies that the worldly arrangements are not effective in Hereafter and, except the pure heart, nothing is useful there. In other words, this exception is for the one who comes before Allah while he has a sound heart (that is, it is sound from any polytheism, disbelief, and pollution of sin).

The verse says:

"Except for him who comes to Allah with a pure heart."

A tradition says that the sound and pure heart is the heart in which there is no polytheism.9

Thus, the only capital for salvation in Hereafter is a pure heart. What an interesting meaning it is! It is a meaning wherein there exist both the pure faith and sincere intention, and any righteous deed, since such a pure heart has no fruit save pure action.

In other words, as the man's pure heart and spirit is effective in his deeds, his deeds have also a vast reflection in his heart and spirit, and change it into the same quality, irrespective of being godly or satanic.

Surah Ash-Shu'ara - Verses 90-92

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

90. "And the Paradise shall be brought near for the pious."
91. "And the Hell shall appear plainly to the erring ones,"
92. "And it shall be said to them: 'Where are those that you used to worship,"

The Qur'anic word: ***/'uzlifat/*** means 'to approach', and the Arabic word /burrizat/, derived from /buruz/, means 'to appear', and the word /qawin/ which is derived from /qiwa'/ is called to 'a vice and ignorance' that originates from decadence of belief.

However, in these verses, the Qur'an has explained the status of Paradise and Hell.

It says:

"And the Paradise shall be brought near for the pious."

Then it says:

"And the Hell shall appear plainly to the erring ones,"

This explanation, in fact, is about the time before they enter into Paradise or Hell when each of these two groups will see their own abode in front of them. Then the believers will become happy and the misguided ones will terrify; and this is the first step of their reward and retribution.

It is interesting that it does not say: the pious will be made approach to Paradise, hut it says:

"...Paradise shall be brought near for the pious",

and this meaning points to their very great and worthy rank.

This point is also worthy to be noted that the application of the word /qawin/ (the erring ones) here is the same meaning which has been applied in the story of Satan after when he was sent away, where He says in the Qur'an:

"Verily, (as regards) My (devoted) servants, there is not for you over them any authority, except those who follow you of the deviators."[10]

Then the Qur'an pays to the scorning statement that, at this time, will be said to this deviated group, where it says:

"And it shall be said to them: 'Where are those that you used to worship,"

Surah Ash-Shu'ara - Verses 93-95

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

93. "Besides Allah? Do they help you or help themselves?'"
94. " So they shall be thrown into it, - they and the erring ones,"
95. "And the hosts of 'Iblis, all together."

Reproach and blame is one of the spiritual chastisements of Hereafter.

On the Hereafter Day beliefs and thoughts of men will be questioned of. Therefore, this holy verse implies whether the deities, other than Allah, can then help the idolaters for the difficulties and calamities that they will be facing with.

Or can the idols invite someone to help the idolaters? Or even does anyone come to help the idols themselves? But they do not have any answer to give to these questions; and no one expects such a thing from them either.

The verse says:

"Besides Allah? Do they help you or help themselves?'"

At this time, the whole deities will be gathered and, all of them, accompanied with their worshippers, will be thrown into Hell Fire; and, according to the opinion of some of the commentators, every one of them will be thrown over the other.

The Qur'an says:

"So they shall be thrown into it, - they and the erring ones,"
"And the hosts of 'Iblis, all together."

In fact, these three groups: idols, the worshippers of the idols, and the hosts of Satan, who were the dealers of this sin and deviation, will be piled in the Hell, in this manner that they will be sent into Hell one after another.

The Qur'anic word ***/kubkibu/*** originally is derived from /kub/ which means to throw something into a pit by face, and its repetition in /kubkibu/ indicates to the repetition of this fall.

This shows that when they are thrown into the Hell, they are, like a stone which is thrown from a height into a valley. At first, it falls in a place and then from that place it falls in another place until when it falls at the bottom of the valley.

Surah Ash-Shu'ara - Verses 96-99

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ

وَمَا أَضَلَّنَا إِلاَّ الْمُجْرِمُونَ

96. “And they will say, when they are mutually quarrelling therein: ”
97. “By Allah! We were certainly in manifest error,”
98. “When we made you equal to the Lord of the worlds.”
99. “And none but the guilty ones led us astray.”

Contrast to the environment of Paradise, which is entirely full of safety and peace, the Hell is always full of blame, enmity and curse: the curses of the followers to the mischief leaders, the blame of the sinners unto Satan, the hate of the worshipped (deities) unto the polytheists, and the act of quitting the criminals from each other.

There are many verses found in the Qur’an about these aspects, including these holy verses which illustrate the scene of the conflict and quarrel of those three Hellish groups. When they are in the Hell, they quarrel both with their deities and with each other.

The holy verse says:

“And they will say, when they are mutually quarrelling herein: ”

Yes, the misguided worshippers will say:

“By Allah! We were certainly in manifest error,”
“When we made you equal to the Lord of the worlds.”

But nobody misguided us but the sinners, those sinners who were the leaders and the chiefs of our society and, in order to protect their own benefits, they led us to this way and caused our misery.

There is this probability that the purpose of ‘the guilty ones’ is the criminals, Satans, or their aberrant ancestors who caused them to be in that way.

However, on the Hereafter Day everybody tries to lay his fault and blame on another’s shoulders.

Surah Ash-Shu‘ara - Verses 100-101

فَمَا لَنَا مِن شَافِعِينَ

وَلاَ صَدِيقٍ حَمِيمٍ

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

100. “Now, then we have no intercessors,”

101. “Nor a single intimate friend,”
102. “Now if we only had a chance of return, we would be of the believers.”

In Hereafter, the existence of intercession is certain, but a group of misguided people, such as polytheists, infidels, and some criminals, will not enjoy it, because the condition of being interceded is having Faith and righteous deeds.

There is a tradition recorded in Majma‘-ul-Bayan which indicates that the immaculate Imams (as) have made an oath that they will intercede for their true followers.

Imam Sadiq (as) said:

*“On that Day, a believer may intercede for his family (members).”*11

Again, once Imam Sadiq (as) said:

*“By Allah! On the Hereafter Day, we will intercede for the (true) followers in such a way that the deviated ones will protest.”*12

The holy Prophet (S) said:

*“In the Hereafter, the Qur’an, the believer’s family, the Prophet, and Ahl-ul-Bayt (as) will intercede.”*13

However, as the Qur’an announces, the disbelievers and infidels will say:

“Now, then we have no intercessors,”
“Nor a single intimate friend,”

In short, then they will say neither do the deities come to intercede for them, as they imagined in the world, nor can their friends help them.

Some Traditions Upon Intercession

1- Imam Sadiq (as) said:

*“Verily our intercession will not reach those who take the prayer light (and do not regard it important).”*14

2- The Prophet (S) said:

“My intercession will not reach the one who takes his prayer light, and by Allah! He will not arrive to me by the fountain (of kauthar); and, by Allah! He who drinks (alcoholic) liquor is not of me (my follower) and will not arrive to me by the fountain (of kauthar).” 15

3- The Holy Messenger of Allah (S) said:

"Learn the Qur'an because that (holy) Book will intercede its followers (readers) on the Day of Hereafter."[16]

4- The holy Prophet (S) said:

"There are three groups who will intercede unto Allah, Almighty and Glorious, and their intercession will be accepted: The prophets, the scholars, and the martyrs."[17]

5- It has been narrated from Imam Sadiq (as) in the book 'Mahasin', who said:

"The intercessors are the Imams (as) and the veracious ones among believes."[18]

6- Jabir (May Allah be pleased with him) narrates from the Messenger of Allah (S) who said:

"There has been appointed a (definite) prayer for every prophet to pray for his people by it (with Allah), and I have reserved my prayer as an intercession for my Ummah (nation) on the Hereafter Day."[19]

7- The Messenger of Allah (S) said:

"There are four groups for whom I will intercede on the Hereafter Day: The lovers of my Ahl-ul-Bayt (progeny), those who are the friends of their friends and are the enemies of their enemies, those who provide them what they need, and those who do their best to undertake one thing of their affairs."[20]

8- Mu'awiyat-ibn-Wahab says that he asked Imam Sadiq (as) about whom this statement of Allah was which says:

"...Who is it that can intercede with Him save by His leave?..."[21]

The Imam (as) said:

"We (the Ahl-ul-Bayt) are those who will intercede by Allah's leave (on Hereafter Day)."[22]

Through the next verse, the Qur'an implies that soon they will understand this fact that neither any regret is helpful there, nor Hereafter is the place of action and compensation, that is why they desire to come back to this world, and they say:

"Now if we only had a chance of return, we would be of the believers."

It is true that they have got a belief in that world and on that Day, but this belief is a kind of compulsory belief. That belief is effective and constructive which is voluntary and it is in this world, a belief that becomes the source of guidance and righteous deeds.

Yet, this desire, however, does not solve any problem for them, and the Divine way of treatment does not let anyone come back to this world; and they themselves know this fact, too, and the Arabic word /lau/ (if) is its evidence.

Surah Ash-Shu‘ara - Verses 103-104

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

103. "Verily in this is a sign but most of them do not believe."
104. "And verily your Lord is He the Mighty, the Merciful."

If people do not accept the truth and be obstinate, the great signs of Allah are not effective, for their guidance.

The respite that Allah gives the wrong doers is not done because of weakness and powerlessness, but it is because of Mercy and Grace so that they may return.

Finally, in these verses, the Qur'an refers to the biography of Abraham (as), his speaking with the deviated people, his invocations before Allah, and his explanations about the situation of the Hereafter Day.

As a conclusion for all servants, Allah reiterates the same couple of holy verses, which were mentioned at the end of the story of Moses (as) and Pharaoh, and they are repeated at the end of other prophets' stories, too, in this Surah.

It says:

"Verily in this is a sign but most of them do not believe."
"And verily your Lord is He the Mighty, the Merciful."

The repetition of these sentences are counted some effective comfort for the Prophet (S) and the few believers of that time, and also for the believers who are in minority at any time so that they do not fear of the misguided majority and they be assured with the might and mercy of Allah.

It is also a threat for the deviated ones indicating that if they are given respite it is not because of weakness but it is because of His mercy.

1. The current Surah, verse 74
2. Tafsir-i-Kabir, by Fakhr-i-Razi, Vol. 2, P. 46
3. Bihar-ul-'Anwar, Vol. 68, chapter 61, P. 23
4. Mustadrak, Vol. 4, P. 321 and Bihar, Vol. 90, P. 158
5. Surah Maryam, No. 19, verse 50
6. Surah Al-Baqarah, No. 2, verse 129
7. Surah At-Taubah, No. 9, verse 114

8. Surah Maryam, No. 19, verse 76
9. The Commentary of Nur-uth-Thaqalayn
10. Surah Al-Hijr, No. 15, verse 42
11. Majma‘-ul-Bayan
12. Al-Mizan, The Commentary
13. Kanz-ul-‘Ummal
14. Wafi, Vol. 5, P. 9
15. Wafi, Vol. 5, P. 9
16. Musnad-i-Hanbal, Vol. 5, P. 251
17. Bihar-ul-’Anwar, Vol. 8, P. 34
18. Tafsir-us-Safi, old edition, P. 358
19. Kanz-ul-‘Ummal, Vol. 14, P.391
20. Bihar, Vol. 56, P. 135
21. Surah Al-Baqarah, No. 2, verse 255
22. Mahasin-i-Barghy, P. 183

Section 6: Noah Exhorts the People to Worship the Only True God

Surah Ash-Shu‘ara - Verses 105-108

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلاَ تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

105. “The people of Noah rejected the messengers,”
106. “When their brother Noah said to them: 'Will you not fear (Allah)?”
107. “Verily I am unto you a trustworthy messenger,”
108. “Then be in awe of Allah and obey me.”

Noah’s name has been repeated forty three times in the Qur’an and Allah has introduced Abraham as

from among his party (Shi‘ah), where He says:

"And verily of his party was Abraham."[1]

One of the suras of the Qur'an is entitled Noah. The salutation of Allah unto Noah is a private salutation.

He says:

"Peace be on Noah in (all) the worlds!"[2]

Allah has also sent salutation to Abraham, Moses and Aaron, but it does not contain the phrase ***/fil-'alamin/ (in (all) the worlds)***. Studying the history of the Divine prophets causes man to like them and survives the spirit of patience and perseverance in him.

However, next to the end of the story of Abraham and his statements unto those misguided people, as another instructive event, the Holy Qur'an points to the people of Noah and, through a few verses, reiterates their obstinacy, persistence, and shamelessness which led to their painful destiny.

It first says:

"The people of Noah rejected the messengers,"

It is evident that the people of Noah rejected only Noah, but since the invitations of all prophets basically are the same, the rejection of Noah is counted as the rejection of all prophets; that is why the holy Qur'an says the people of Noah rejected 'the messengers'.

It is also probable that principally the people of Noah used to deny all the religions and they rejected absolutely all the Divine prophets whether they were before the advent of Noah or after it.

Then the Qur'an refers to this part of Noah's life which is rather similar to what was formerly mentioned about the life of Moses and Abraham.

It says:

"When their brother Noah said to them: 'Will you not fear (Allah)?"

The application of 'brother' in this verse is a sense which shows the utmost affectionate relationship that is based upon equality. It means, without intending to have any priority over them, Noah invited them to piety with utmost purity and sincerity.

The concept of brotherhood not only has been used for Noah but also it has been applied for many other prophets, (such as Hud, Salih and Lut). This inspires all the leaders of the path of truth that they must observe the utmost love and sincerity in their call while they are far from any self- superiority, so that the annoyed hearts can be attracted by their religion, and no one feels heaviness.

Next to invitation to piety, which is the main factor of any guidance and salvation, he (as) adds:

"Verily I am unto you a trustworthy messenger,"
"Then be in awe of Allah and obey me."

This statement shows that Noah (as) had a long and continued background of honesty among his people and they knew him with this very decent quality, so he says for this reason he is trustworthy in conveying the Divine mission and they would never see any treachery in it.

The Qur'anic phrase ***/'ittaqullah/*** (***be in awe of Allah***) has occurred prior to ***/'ati'un/*** (***obey me***) in order to say that there will not exist any obedience from the messenger of Allah unless there is faith and being in awe of Allah.

Surah Ash-Shu'ara - Verses 109-111

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الأَرْذَلُونَ

109. "And do not ask you any recompense for it, my recompense is only from the Lord of the worlds."
110. "Then be in awe of Allah and obey me."
111. "They said: 'Shall we believe in you while the meanest follow you?'"

Another time for another reason, Noah (as) resorts to his rightfulness, a reason which makes the tongues of the pretext-seekers blunt when he says:

"And do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

It is clear that the Divine motives are usually taken as the evidence for the truthfulness of the claimant of prophethood, while the material motives evidently show that the aim is gaining profit, and for the Arabs of that time, in particular, this matter was acquainted about the soothsayers and the like.

After this statement, Noah says the same sentence that he said following to the emphasis he laid on his prophecy and his trustworthiness, and said:

"Then be in awe of Allah and obey me."

But when the obstinate pagans and the proud tyrants saw that they had no way to seek pretext, they clung to another matter, as the verse says:

“They said: ‘Shall we believe in you while the meanest follow you?’”

The value of a leader can be recognized by his followers, and so to speak, a shrine is known by means of its visitors.

The pagans told Noah that whenever they looked at his followers they saw a group of unusual, poor, miserable, and roguish people, that had some weak and insignificant jobs, who were around him. In that case, how could he expect that the rich, noble men, and famous people, who had some particular ranks and positions in the society, would obey him?

They added that they could never deal with such a group of people, because they had never sat with them at one table and had never gathered with them under one ceiling. What an irrational expectation he had!

It is true that they were right and correct in this matter that a leader can be known by means of his followers, but their great mistake was that they had lost the concept and criterion of personality.

For them, the criterion of measuring the values was property, wealth, beautiful costly clothing, houses, and mounts, and they were neglectful of purity, piety, rightfulness, and some high level standards of humane, which were found abundantly among the poor classes of their society and were very scarce among notable and noble ones.

The worst form of the thought of class division was ruling their ideas, therefore, they counted the poor class of their society ‘the roguish level’ or ‘the meanest level’.

The Arabic word /’ara□il/ is the plural form of /’ar□ul/ which is also the plural form of/ra□l/ that means: ‘low and mean’. If they came out of the prison of the social class division they might clearly understand that the belief of this group was the best evidence for the legitimacy and authenticity of the call of that prophet.

Surah Ash-Shu‘ara - Verses 112-113

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ

إِنْ حِسَابُهُمْ إِلاَّ عَلَى رَبِّي لَوْ تَشْعُرُونَ

112. “He said: 'No knowledge have I of what they were doing;”

113. "Their reckoning is only on my Lord, if you could (***but***) ***perceive;"***

In Islam, belevers are to judge according to the apparent situation and if a person embraces Islam we would not have the right to say he has not faith in his heart.

The Qur'an says:

"…and do not say to the one who offers you peace: 'You are not a believer'…"[3]

In another verse, the Holy Qur'an, addressing the Prophet (S), says:

"And do not repel those who call upon their Lord in the morning and the evening seeking His countenance. Nothing of their account falls upon you nor anything of your account falls upon them, that you should repel them and thus become of the unjust." [4]

This verse indicates that Noah disarmed them by implying that his duty was to call people to the truth and to improve the society, and he did not know what they did in the past.

The verse says:

"He said: 'No knowledge have I of what they were doing;"

What they had done was done, the important thing was their condition at that time whether they answered the prophet's call positively and tried to improve themselves by delivering their heart and their entity to the truth, or not.

Therefore, they should understand that if those believers did a good or bad thing in the past, its reckoning is up to Allah.

The verse says:

"Their reckoning is only on my Lord, if you could (***but***) ***perceive;"***

It is understood from this statement that, besides poverty, the pagans wanted to accuse that group of the believers to ethical and practical bad record, while corruption and pollution is found in the comfortable people of the society more than other levels. It is those who have all means of mischief in their possession and are proud of their wealth and rank and worship their Lord scarcely.

But, without quarrelling with them about this matter, Noah implies that he does not know anything bad about them, and if there is something, as you say, its account is with Allah.

Surah Ash-Shu'ara - Verses 114-115

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

إِنْ أَنَا إِلاَّ نَذِيرٌ مُّبِينٌ

114. "And I am not going to drive away the believers;"
115. "I am naught but a plain warner."

For judging about others, the present sincere faith and righteous deeds of them should be dealt with. The past actions of persons must not be shown to them.

The prophet's mission is to improve people and to invite them to Monotheism. They are not responsible for the deeds of individuals:

"Their reckoning is only on my Lord, if you could (but) perceive."[5]

Therefore, in this verse, Noah implies that his duty is to be humble for all the seekers of truth.

The verse says:

"And I am not going to drive away the believers;"

This statement is, in fact, an answer to the implicit demand of those wealthy proud people who had demanded Noah to repel and send away those poor people so that they would approach him.

Noah implicitly said that his only duty was to warn people.

The verse says:

"I am naught but a plain warner."

He who hears this warning of Noah's and turns back from the deviated path into the Straight Way is his follower, whoever he is and in whatever condition of finance and social conditions he might be.

It is noteworthy that not only Noah, who was an arch prophet, was found fault with this objection, but also the Prophet of Islam (S), who is the seal of the prophets, as well as other prophets were found this fault.

With dark opinion they had, they saw the scenery of those white garmented ones black, and they always demanded him to send them away and to repel them. They said that they disliked the Lord and the prophets who had such servants and followers.

How beautifully the Qur'an says to the Prophet of Islam (S) in Surah Al-Kahf, No. 18, verse 28:

"And keep yourself content with those who call unto their Lord morning and evening seeking His pleasure, and let not your eyes turn, away from them desiring the adornment of the life of the world, and do not obey him whose heart We have made neglectful of Our remembrance and he

follows his own low desires, and his affair has become all excess."

Even in our time, this objection is also about the leaders of the Truth, saying that the majority of their adherents are formed by 'the oppressed' and 'the miserable'.

By this statement of theirs, they want to find fault, while unconsciously they praise them and, hereby, they approve their essentiality.

However, everybody must struggle decisively against the undue proposals and expectations of the arrogant ones.

Rejecting the faithful indigents is not permissible, because the criterion of value is faith, not the social and economical rank.

Surah Ash-Shu'ara - Verses 116-118

قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ

116. "They said: 'If you desist not, O Noah! you shall surely be one of the stoned (to death)'."
117. "Said (Noah): 'My Lord! Verily my people have belied me,"
118. "Judge You, then, between me and them, and deliver me and the believers that are with me'."

One of the most important weapons of the prophets' opponents is threat,

(*... you shall surely be one of the stoned (to death)*).

The act of stoning is one of the oldest kinds of torture.

Noah's complaint was for people's rejecting the religion, not for the threat of stoning. However, in these holy verses, the Qur'an implies that the response of this misguided obstinate group to Noah (as) was the same thing that all the former tyrants of the world had.

They told Noah to stop his call and if he did not put an end to that kind of words and continued darkening the atmosphere of their society with his bitter speeches, they would certainly stone him to death.

The verse says:

"They said: 'If you desist not, O Noah! you shall surely be one of the stoned (to death)'."

The application of the Qur'anic phrase: ***/minal marjumin/*** shows that stoning their opponents had been common among them. In fact, they say to Noah that if he continues his call and inviting people to Monotheism and his religion, he will be surely faced with the same thing that their other opponents encountered, i.e. stoning, which is one of the worst kinds of slay.

The Arabic word /rajm/ means stoning someone in a way that he dies.

Noah (as) who sees that this constant sympathetic invitation with that clear logic and suffering patience for a long time has not affected them, except a few, finally he complains to the presence of Allah and, explaining his situation, he asks Him for separation and deliverance from the inimical grips of those irrational cruel people.

The verse says:

"Said (Noah): 'My Lord! Verily my people have belied me,"

It is true that Allah is aware of everything, but at the time of complaint and as a preparation for his next request, Noah expressed that statement.

It is noteworthy that Noah did not complain about the afflictions and tragedies he had got, but he was inconvenient only for matter that those people had rejected him and had not accepted the message of Allah.

Then Noah implicitly asks Allah, now that there is no other way to guide this group of people, He may put a separation between him and those people, and then He may judge between them.

The verse says:

"Judge You, then, between me and them…"

The Arabic word /fath/, as some philologists have said, originally means: 'to open' and 'to adjudicate in a cause', and 'removing a shut', which has two forms.

Sometimes it has sensible aspect, like /fathul bab/ (opening the door), and sometimes it has spiritual aspect, like /fathul harnm/ (opening the sorrow and wiping sadness), /fathul mustaqlaq mind 'ulum/ which means revealing the secrets of science, and /fathul qadiyyah/ which means: to judge and put an end to a conflict.

Then Noah adds as follows:

"...and deliver me and the believers that are with me'."

This statement denotes that the believers are inside the prophet's pray, since prophets always pray that the problems of the people and society to be solved.

Surah Ash-Shu'ara - Verses 119-122

فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

119. "So We delivered him, and those with him, in the laden Ark."
120. "Then We drowned the rest afterwards."
121. "Verily in that is a sign, but most of them do not believe."
122. "And verily your Lord, He is the Mighty, the Merciful."

The invocation of the prophets and that of the oppressed are accepted.

The story of the deliverance of Noah and his followers, while their opponents and disbelievers were drowned, is an example for Allah's way of treatment due to helping the right and defeating wrong.

The objective of the Qur'anic phrase ***/alfulkil mašhun/*** is that Noah (as) put whatever was needed in the Ark.

Imam Baqir (as) says:

"*/**alfulkil mašhun/** is an equipped ship which is ready to start*."

Ali (as) said:

"There were 90 places built in that ship (*Noah's Ark*) *for the animals."*[6]

However, the grace of Allah came to help Noah and, on the other hand, His painful punishment came to annihilate the rejecters, as the Qur'an says:

“So We delivered him, and those with him, in the laden Ark.”
“Then We drowned the rest afterwards.”

The Arabic word /mašhun/ is derived from /šahn/ which means ‘to fill’, and sometimes it has been used in the sense of ‘to equip'. The Arabic word /šahna’/ is used for the means and tools which fill all parts of a person, and the purpose here is that the Ark was full of individuals and all means so that there was not any deficiency.

That is, when the Ark was completely ready to move, Allah sent the flood and there was no worriness for Noah and those who embarked the Ark with him. This was one of the favours of Allah over them.

At the end of this explanation, the Qur’an repeats the same words which were mentioned at the end of the stories of Moses (as) and Abraham (as). It implies that in the circumstance of the event of Noah and his constant invitation to the truth, his patience, and, finally, the destiny of his opponents who were drowned and destroyed, there is a sign for all mankind.

The verse says:

“Verily in that is a sign, but most of them do not believe.”

Therefore, the Prophet (S) should not be upset from the aversion and obstinacy of the pagans among his people; he must persevere for his destiny and that of his companions for it is like the destiny of Noah and his followers, and the fate of the disbelievers is the same fate that those drowned people had.

Then, the verses says:

“And verily your Lord, He is the Mighty, the Merciful.”

His Mercy requires that He gives them chance and respites them with enough time and completes the argument; and His Might causes you, at last, to be victorious and to make them encounter defeat.

Thus, if He gives respite to the disbelievers, it is because of His Mercy, not for the existence of any weakness.

1. Surah As-Saffat, No. 37, verse 83
2. Ibid, verse 79
3. Surah An-Nisa’, No. 4, verse 94
4. Surah Al-’An‘am, NO. 6, verse 52
5. The current Surah, verse 113
6. Nur-uth-Thaqalayn, the Commentary

Section 7: Hud Exhorts His People to Guard Themselves Against Evil

Surah Ash-Shu‘ara - Verses 123-126

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلاَ تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ

123. "The ‘Ad (people) belied the messengers."
124. "When their brother Hud said to them: ‘Will you not fear (Allah)?"
125. "Verily I am unto you a trustworthy messenger."
126. "Then be in awe of Allah and obey me."
127. "And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

‘Ad was the name of the great grandfather of the people of Hud, and that group of people were known by the name of their ancestor. ’Ad People were a tribe from Arabs who were living in the good climate land of Yaman located in a region near the sea by the name of ‘’Ahqaf’.

Their country was flourishing and habitable. Those people used to live in cities and Hud was their prophet. Their name has been mentioned in 24 occurrences of the Qur’an. In the Qur’an, there is a Surah called Al-Ahqaf and another Surah named Hud.

However, here on the words of the Qur’an are about the People of ‘Ad and their prophet Hud, a part of whose life, their destiny, and some instructive lessens involved in them, have been stated in eighteen verses.

As was mentioned before; the People of ‘Ad were a tribe who lived in ’Ahqaf, in the area of ‘Hidir Mut’, a part of Yemen, located in the south of Arabia. Those rebellious people rejected the messengers of Allah, as the Qur’an says:

“The ‘Ad (people) belied the messengers.”

They rejected only Hud, but since Hud’s call was the call of all Divine prophets, they had, in fact, rejected all of the prophets.

Next to this short statement, the holy Qur’an explains more about them, where it says:

“When their brother Hud said to them: ‘Will you not fear (Allah)?”

As a sympathetic brother, Hud used to kindly invite them to monotheism and piety, and that is why the word /’ax/ ‘brother’ has been applied about him in the verse.

Then Hud added:

“Verily I am unto you a trustworthy messenger.”

He wanted to say that the background of his life among them was an evidence for this fact that he had never paved the path of treachery and he had never got anything but truth and truthfulness.

He emphasized again: now that the situation was like that and they were aware of it, too, they should be afraid of Allah and obey him, because obeying him was indeed obeying Allah.

The verse says:

“Then be in awe of Allah and obey me.”

If you think that I seek for wealth and these things are for earning money and rank, you may know that I do not demand you the least recompense for my call.

The verse says:

“And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds.”

Surah Ash-Shu‘ara - Verses 128-131

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

128. "Do you build a landmark on every height for vain delight?"
129. "And you get strong buildings in the hope of living therein for ever."
130. "When you assault, you assault like tyrants!"
131. "Then be in awe of Allah and obey me."

The things which are attractive in the eye of the lovers of the world, are insignificant in viewpoint of the friends of Allah, and they rebuke people concerning them.

The criticism of the Qur'an is about the thought of revelry and dwellers of castles and, not the building of castle itself. Unfortunately, wealth, capital, and high glorious buildings are usually in possession of the deviated people and are used for satisfying lusts and low desires, while industry, invention, art, potentialities and human power must be used along the path of real needs. Concerning the life of Hud and the People of 'Ad, the Qur'an has referred to four parts of it.

At first, it points to the content of the call of Hud which is monotheism and piety, the subject that was explained through former verses, thea it refers to their faults and their wrong deeds, and reminds them three subjects.

In the form of a positive interrogation with a negative sense, the Qur'an addresses them and says:

"Do you build a landmark on every height for vain delight?"

The Arabic word /ri'/ originally means 'a height'.

The Qur'anic word ***/ta'baun/*** is derived from /'aba/ which means an action in which no correct aim is pursued, and with regard to the word /'ayah/ which means 'sign', it makes clear that this rich tribe, for gaudiness and in order to boast to others, used to build some buildings (like fortress and the like) upon high mountains and heights that had got no correct aim but attracting others' attention to them and show their own power and authority to other people.

These buildings were probably the site of diversion and play and lusts, as at our time it is customary among tyrannical ones.

Then, in the next verse, the holy Qur'an criticizes them for another fault of theirs.

It says:

"And you get strong buildings in the hope of living therein for ever."

The Arabic word /masani‘/ is the plural form of the word /masna‘/ which means: ‘a place and a beautiful strong building’.

Hud does not protest them why they had got some good and comfortable houses, but he says they have so engaged themselves with the world, and adorning themselves with building some useless strong castles and fortresses that they have neglected the Hereafter.

They have not considered the world as a sojourn but as a perpetual dwelling. Yes, such buildings which causes negligence and pride are certainly blameworthy. A tradition narrated from the Prophet (S) indicates that once he was passing a road when he saw a splendid building which was located on the way.

He asked:

“What is this?”

The companions said:

“It belongs to one of the Helpers (ansar).”

The Prophet (S) stopped for a while When its owner arrived and greeted, the Prophet (S) turned his face from him.

The man asked his friends about the matter and told them that, by Allah, he saw that the Prophet (S) was inconvenient with him and he did not know what had happened about him and what wrong he had done.

They answered him that the Prophet (S) had seen that splendid building of his and became inconvenient.

After that the man destroyed down that building. Later, one day when the Prophet (S) was passing there, he found no building over there. He questioned what happened to that building which was over there, and the companions explained the event for him.

The holy Prophet (S) said:

“Verily every building is a burden for its owner on the Hereafter Day, except that one that he has to have.”[1]

This tradition, and other traditions like it, all make the view of Islam quietly clear that Islam does not agree with aristocratic buildings built extravagantly and cause negligence. Islam does not let Muslims build such buildings, like those of the proud oppressors, in particular that they are built in the places where the deprived are in dire need of dwelling.

It is interesting that the Messenger of Islam (S) did not resort to any force to reach this aim, and he did not order to ruin that building, but by means of a gentle ethical reaction, which was heedlessness, he provided the content of his aim.

Then, in the next verse, the Qur'an refers to the cruelty of the people of 'Ad in their quarrel and disputation.

It says:

"When you assault, you assault like tyrants!"

Someone may do something that deserves punishment, but no one must exceed the limits and he must not order a heavy penalty for a tiny crime, shed the blood of people when he is angry, and he must not treat like the tyrants and oppressors of the world.

The Arabic word /batš/, as Raqib says in Mufradat, means 'to take something by force and superiority'.

In fact, Hud blamed these mammonists in three ways: First through the tokens they built proudly and gaudily on heights in order to boast of others.

Then he criticizes the strong buildings such as castles of the oppressors which are the sign of having long desires and negligence from this fact that the world is a sojourn, not a permanent dwelling.

At last, he criticizes their extravagance in punishments.

This shows that they were so engaged with the love of this world that they had gone out of the line of servitude, and had become so mammonish that they nearly demanded divinity. These things prove again this.fact that

"The love of the world is the top of all faults".[2]

After stating these three critics, he invites them again to piety, when he says:

"Then be in awe of Allah and obey me."

Surah Ash-Shu'ara - Verses 132-135

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ

أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ

وَجَنَّاتٍ وَعُيُونٍ

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

132. "And be in awe of Him Who has succoured you with what you know."
133. "He has succoured you with cattle and Children,"
134. "And gardens and springs."
135. "Verily I fear for you the chastisement of a Great Day."

Piety is the best way of being gratitude to Allah. Everybody knows how much the grace of Allah has been bestowed on him.

If there is not any receptivity and competency in a person, the admonition of prophets is not effective.

The third part of the statement of Hud is referred to in these verses. He explains the divine blessings to the servants so that, in this way, he can stimulate the sense of thank giving; in them, haply they return toward Allah.

In this concern, he (as) uses the method of 'epitome and expansion' which is very helpful for making the discussions pleasant.

At first, addressing them, he says:

"And be in awe of Him Who has succoured you with what you know."

You ought to be in awe of the Lord Who constantly and regularly gave the bounties you know in abundance to you.

Then, after this short statement, he explains it in detail, and he says:

"He has succoured you with cattle and Children,"

On one hand, He bestowed on you some material capitals, a great part of which, at that time in particular, was cattle, and, on the other hand, He gave you enough human power that you can protect, maintain and bring them up.

This meaning has been repeated in different verses of the Qur'an that at the time of numerating the material bounties, it first refers to properties and then it mentions the human power that is the protector, guardian and fosterer of the properties.

This seems a natural sequence, and it does not mean that properties are more significant than children.

In Surah Al-‘Isra’, No. 17, verse 6 Allah says:

“...and We assisted you with wealth and children and We made you a numerous host.”

Then, the Qur’an adds:

“And gardens and springs.”

This means Allah gave you green gardens and fountains full of flowing water, and, thus, He enriched your life both from the point of human power and agriculture, horticulture, breeding live-stock, and the means of transportation, in such a way that you did not feel any deficiency or inconvenience in your life.

But what happened that you forgot the Bestower of all these bounties; every day and night you sat at the table of His blessings but you did not recognize Him.

Then he states the last stage of his words and threatens and warns them with the Divine retribution, when he says:

“Verily I fear for you the chastisement of a Great Day.”

It will be a Day when you will see by your own eyes the consequence of those cruelties, injustice, pride, arrogance, worshipping low desires, sexuality, and alienation with Allah.

The Qur’anic phrase ***/yaumin ‘azim/*** (***a Great Day***) is usually applied for the Hereafter Day which is great from any dimension, but it has sometimes used in the verses of the Qur’an for the harsh and terrible days that some nations had, as the story of Shu‘ayb, mentioned in this very Surah, we are informed that Allah punished the people of Shu‘ayb (with the lightning emerged from the piece of cloud) after they showed obstinacy for accepting the truth, and that day was a great day.

It says:

“...then there seized them the chastisement of the Day of shadow. Verily it was a chastisement of a grievous day.”[3]

Therefore, the phrase /yaumin ‘azim/ mentioned in this verse may refer to the day when the arrogant ones of the ‘Ad People encountered the painful punishment of instructive wind. The evidence of this meaning is the statement of their retribution in a few verses later.

It may also refer to the retribution of Hereafter Day, or to both of those chastisements whose day is very great.

A Tradition

The Messenger of Allah (S) said:

"He who tortures people in the world severely, will have the worst punishment: among people with Allah on the Hereafter Day."[4]

Surah Ash-Shu'ara - Verse 136

قَالُوا سَوَاء عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ

136. "They said: 'It is the same to us whether you admonish or be not of the admonishers."

The previous verses contained the expressive words of the sympathetic prophet Hud (as) with his rebellious people, 'Ad people.

Now the Qur'an refers to the irrational vicious answers of that group of people who told Hud that he would not put himself into trouble, because it was indifferent to them whether he admonished them or not and his admonition would not have any effect on their heart.

The verse says:

"They said: 'It is the same to us whether you admonish or be not of the admonishers."

Surah Ash-Shu'ara - Verses 137-140

إِنْ هَذَا إِلاَّ خُلُقُ الأَوَّلِينَ

وَمَا نَحْنُ بِمُعَذَّبِينَ

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

137. "This (preaching) is naught but a custom of the ancients."
138. "And we are not going to be punished."
139. "So they belied him, then We destroyed them; verily in this is a sign; but most of them do not believe."
140. "And verily your Lord, certainly He is the Mighty, the Merciful."

The ancestors' deviation is a preparation for the deviation of the later generations, so the Qur'an in this verse announces that the people of Hud told him:

"This (preaching) is naught but a custom of the ancients."

The people of Hud expressed that, contrast to the statement of Hud, they would be chastised neither in this world nor in Hereafter.

The verse says:

"And we are not going to be punished."

The Arabic word /xuluq/ means: 'habit, style, and manner', and since this word has been used here in its singular form in the sense of character, temper, and characteristic custom, it refers to the deeds they used to commit, such as: idolatry, building beautiful strong buildings, boasting by means of constructing fortresses and castles on heights, and also being unjust in punishments and retributions.

This means that they said what they were doing was the same thing that their ancestors customarily did and it could not be a matter to be objected.

Some Islamic commentators have rendered it into lie and falsehood. In this case, it means that his words about the Lord and Resurrection were some lies that had been told from before.

Following this matter, the holy Qur'an explains the painful destiny of this group of people as follows:

"So they belied him, then We destroyed them..."

And, at the end of this event, the Qur'an repeats the same two expressive instructive sentences that were stated at the end of the stories of Noah, Abraham, and Moses.

It says:

"...verily in this is a sign; but most of them do not believe."

These concluding comprehensive sentences mean that in this event there is a clear sign concerning the Power of Allah, Prophets' perseverance, and the evil fate of the tyrants and oppressors, yet most of them did not believe.

"And verily your Lord, certainly He is the Mighty, the Merciful."

This verse means that your Lord conciliates and respites enough, but at the time of punishment He is so strict that there remains no chance of flee for any body.

1. Majma'-ul-Bayan, following the verse
2. The Commentary of Fakhr-i-Razi, following the verse

3. Surah Ash-Sh‘ara’, No. 26, verse 189
4. Nahj-ul-Fisahah, P. 59, and Kanz-ul-‘Ummal, Vol. 3, P. 500

Section 8: Salih Preaches Righteousness to the People of Thamud

Surah Ash-Shu‘ara - Verses 141-145

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلاَ تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ

141. “The Thamud (people) belied the messengers.”
142. “When their brother Salih said to them: ‘Will you not fear (Allah)?”
143. “Verily I am unto you a trustworthy messenger.”
144. “Then be in awe of Allah and obey me.”
145. “And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds.”

The life stories of a few prophets have been told in this Surah, each of which begins with the word ‘Belied’. This is because in these stories the most important point is the subject of prophets being rejected by the ancient people and their destruction.

Yes, in writing and speaking, the important points must come first. Therefore, in these stories there have been stated nothing about the number of their people, the name of their places, the date of the events and other details, because what is a gazing-stock is to show the manifestations of right and wrong and

to state the victory of divine truth and the defeat of wrong.

However, the fifth part of the story of the prophets, which has been mentioned in this Surah, is the story of the people of Thamud and their prophet Salih (as) which is told precisely and briefly.

They lived in a land called/wadiyul qura/, locateid between Medina and Syria, and they had a comfortable life, but as the result of disobedience and contumacy, they were so destroyed that there is no sign from them today.

This story beings from the people of 'Ad and the people of Noah, and it shows how the events of history repeat.

The verse says:

"The Thamud (people) belied the messengers."

The Divine prophets preached the same call, and when the people of Thamud belied their prophet, Salih, indeed they belied all the Divine messengers.

After mentioning this short explanation, the Qur'an talks in details, where it says:

"When their brother Salih said to them: 'Will you not fear (Allah)?"

Salih (as) who, as a brother, was a kind leader and a guide for his people, had no superiority over them and no material benefits did he demand from them. Therefore, the Qur'an introduces him as their brother to them.

Like all prophets of Allah, Salih (as) begins his invitation with piety and feeling responsibility. Then he (as) implicitly refers to his good background among them as a reference for the veracity of his claim.

He says:

"Verily I am unto you a trustworthy messenger."

Therefore, Salih recommended them that they should be pious, be in awe of Allah, and obey him, because he wanted for them nothing but the pleasure of Allah, their goodness, and prosperity.

He said to them:

"Then be in awe of Allah and obey me."

As a reason for the truthfulness of his statement, and that his struggle was for Allah, he added:

"And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

Surah Ash-Shu'ara - Verses 146-150

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ

فِي جَنَّاتٍ وَعُيُونٍ

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

146. "Will you be left secure, in (***the enjoyment of***) ***all that you have here?"***
147. "In the gardens and springs,"
148. "And cornfields and date palms with slender spathes?"
149. "And you hew houses (***skillfully***) ***out of the mountains exultingly."***
150. "Then be in awe of Allah and obey me."

When the bounties of security, finance, and welfare are not enriched with the obedience from the immaculate Imam, they work as a preparation for mischief and corruption.

Man is not free in front of Divine bounties, but he has responsibility before them. That is why in this verse the Qur'an refers to the sensitive points of their life. And, in a court procedure, through their inner sense, their prophet condemns them.

He asks them whether they imagine that they remain safe and sound fully in that security and affluence of bounties forever. Do they think that this material and negligent life is eternal and that they will not counter death, revenge, and retribution?

Then he explains his previous brief sentence in details when he asks them whether they think that they will live eternally in these gardens, springs, and fanning lands that produce ripe, sweet, and pleasant fruits.

The verse says:

"Will you be left secure, in (***the enjoyment of***) ***all that you have here?"***

"In the gardens and springs,"
"And cornfields and date palms with slender spathes?"

Then it refers to their strong and comfortable houses, and says:

"And you hew houses (skillfully) out of the mountains exultingly."

The Arabic word /farih/ is derived from /farah/ originally in the sense of 'joy accompanied with unawareness and sensuality'. Sometimes it has also been used in the sense of skillfulness in doing an action. Although both meanings are in line with the above verse, regarding to the reproach and blame of Salih (as), the first meaning seems more appropriate.

Comparing these verses with the qualities mentioned in the former verses about the people of 'Ad, it is understood that the People of 'Ad mostly used to apply egotism, love of position, and ostentation, while the People of Thamud were mostly the captives of their belies, comfortable life, and affluence.

But they were alike each other in one evil thing, they both ignore the call of Divine prophets for coming out of the prison of egotism and reaching the rank of theism and, consequently, they were punished as the retribution of their deeds.

Surah Ash-Shu'ara - Verses 151-152

وَلاَ تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

الَّذِينَ يُفْسِدُونَ فِي الأَرْضِ وَلاَ يُصْلِحُونَ

151. "And do not obey the bidding of the extravagant,"
152. "Those who make mischief in the earth, and amend not."

Immoderation is a kind of corruption, and a spendthrift is a mischief monger and a corrupter.

You must not expect any improvement from the painless persons who live in welfare, since improvement comes into being only under the light of the Divine prophets' school. So, these couple of verses imply that the extravagant should not be obeyed, and those who are corrupters must not be expected improvement from.

The verses say as follows:

"And do not obey the bidding of the extravagant,"
"Those who make mischief in the earth, and amend not."

Of course, we know that extravagance is the same as exceeding the limits of law, the law of creation and the law of religion. This is also clear for all that in a correct system any exceeding the limit causes corruption and destruction; and in other words, the origin of corruption is extravagance and the consequence of extravagance is mischief.

Of course, it should be noted that extravagance has a vast meaning. Sometimes it is used in simple issues like eating and drinking.[1]

Sometimes it is in spendthrift and too much remittal.[2]

Sometimes it is in judgment and judiciary arbitration which leads to falsehood.[3]

Sometimes it is in one's beliefs, which leads to doubt and skepticism, (as it is in Surah Al-Qafir, No. 40, verse 34, where /musrif/ (extravagant) and /murtab/ (doubter) have come with together).

Sometimes it has been used in the sense of self-superiority, arrogance, and exploitation, (as in Surah Ad-Dukhan, No. 44, verse 31 the Qur'an says about Pharaoh:

"...surely he was haughty, (***and***) ***one of the extravagant."***)

And, finally, sometimes it has been applied to any sin and fault, (as in Surah Az-Zumar, No. 39, verse 53 the Qur'an says:

"Say: 'O My servants! Who have acted extravagantly against their own selves, do not despair of the mercy of Allah, surely Allah forgives the faults altogether, surely He is the Forgiving, the Merciful.")

Regarding to what was said, thus the relation between extravagance and corruption was made manifest well.

According to the statement of 'Allamah Tabataba'i in Al-Mizan, the world of existence is wholly order, righteousness, and benefit and, even with the contrast which may sometimes be seen in its parts, it contains so much agreement. This system is moving towards some righteous aims, and it arranges a particular path for each of its parts.

Now, if one of these parts deviates from its orbit and paves the path of corruption, there will arise a conflict between this part and other parts of this world. If this extravagant part can be returned to its main orbit, the better, otherwise they will destroy it so that the system can continue its own way.

Man, who is one of the parts of this world of existence, is not an exception from this general law.

If he goes forth according to his nature and be harmonious with the system of creation, he will attain the prosperous aim that has been determined for him, but if he exceeds his limits and steps in the path of corruption and mischief in the earth, at first Allah warns him by punishing him with grievous and painful

events, as Surah Ar-Rum, No. 30, verse 41 says:

"Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return."

But if this could not be effective and corruption has influenced into the depth of his self, Allah will wipe out the face of the earth from the dirt of the existence of such a person by the punishment of 'Istisal.[4]

(It is the Divine punishment which comes for the incorrigible people to annihilate them to which no prayer is beneficial at this time)

Thus, it makes fairly clear that why Allah has mentioned 'extravagance' and 'corruption in the land' and the lack of improvement in the above mentioned verses in the same row.

Some Traditions Upon Extravagance and Corruption

1- Amir-ul-Mu'mineen, Ali (as), said:

"Extravagance is blameworthy in all things, except in the righteous deeds."[5]

2- There is a tradition recorded in Al-Kafi and the Commentary of 'Ayyashi which is narrated from Imam Sadiq (as) who said to a man:

"Be in awe of Allah and be not extravagant nor (take the life) strait (for yourself) and move between them; verily squandering is of the extravagances as Allah has said:

*'...**and do not squander wastefully**'*[6]*."*[7]

3- Imam Sadiq (as) once said:

"Verily, extravagance is accompanied with scanty of bounty."[8]

4- The Prophet (S) once passed by Sa'd while he was making ablution, then he (S) told him:

"What is this extravagance (using too much water), O' Sa'd?"

He said:

"Is there extravagance even in ablution?"

The Prophet (S) answered:

"Yes, even if you are by a spring."

5- Imam Sadiq (as) has said:

“The outside corruption originates from the inside corruption. Whoever improves his inside, Allah will improve his outside, and whoever proves treacherous with Allah in secret, Allah will make his secret manifest in outside.”[9]

6– Amir–ul–Mu’mineen, Ali (as) says:

“Being unjust to the servants of Allah causes the Hereafter to be corrupted.”[10]

7– The holy Prophet (S) said:

“How will be your situation when your wives are corrupted and your youths are mischievous and you do not enjoin what is good and do not forbid what is wrong?...”[11]

8– Imam Amir–ul–Mu’mineen Ali (as) said:

“Avoid any speech and action that causes the corruption of (your) Hereafter and religion.”[12]

Surah Ash–Shu‘ara – Verses 153–154

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ

مَا أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِن كُنتَ مِنَ الصَّادِقِينَ

153. “They said: ‘You are only of the bewitched ones’,”
154. “You are no more than a mortal, like us, so bring you a sign if you are one of the truthful.”

Prophets were denigrated in two things; sorcerer and being bewitched.

The former verses contained the benevolent and reasonable logic of Salih in the face of that deviated group of people. Now these holy verses deliver the logic of those people.

The verses declares:

“They said: ‘You are only of the bewitched ones’,”

Moreover, they used to say that their prophet was a human being like them and no intellect lets them follow and obey such a mortal; so they demanded him a proper sign.

Here is what they said:

“You are no more than a mortal, like us, so bring you a sign if you are one of the truthful.”

The Arabic word /musahhar/ is derived from the word /sihr/ and it means 'the one who is bewitched'. They believed that the sorcerers sometimes cause the persons' talent and intellect to become powerless or feeble by means of sorcery.

They not only used this denigration for Prophet Salih (as) but also a group of other prophets were accused of it. As Surah Al-Furqan, No. 25, verse 8 indicates, the oppressors said to the believers that they followed a man who, as the result of being bewitched, has lost his intellect.

Yes, they considered intelligence in the manner that a man behaves according to his surrounding and does the same as others do in his environment, so that he adjust himself with all the vices over there.

If a godly and revolutionary man rose against the corrupted beliefs and a wrong system, according to this logic, they would call him mad, insane and bewitched.

Surah Ash-Shu'ara - Verses 155-157

قَالَ هَذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ

155. "He said: 'Here is a she-camel; she shall have her portion of water** (**one day**)**, and you have your portion of water on an appointed day',"
156. "And do not touch her with evil, least the punishment of a grievous day should overtake you."
157. "Then they hamstrung her, and became regretful."

A miracle must be so manifest that all people, in every level they are, can understand its miraculous state. (Here is a she-camel)

Allah is omnipotent and easily can bring miracles into existence, whether it is the moon that did rend asunder, 13 or the water of the sea that clave asunder,14 and the mountain that clave asunder and a she-camel came out of it; all of these are indifferent for Him, the Mighty.

Salih's She-camel was hamstrung by a single person, yet the Qur'an says:

"They hamstrung her",

namely a group hamstrung her, because those people were content with the deed of that person.

Imam Ali (as) says:

"Certainly the she-camel of Thamud was hamstrung by only one, but Allah held all of them in punishment because all of them joined him by their acquiescing in their consenting to it..."[15]

However, this disobedient group, not for understanding the right but for seeking pretext, asked Salih for a miracle. Since the argument should be completed to them, then Salih, by the command of Allah, spoke to them as follows:

"He said: 'Here is a she-camel; she shall have her portion of water (one day), and you have your portion of water on an appointed day',"

The Arabic word /naqah/ means a she-camel. The Qur'an has talked about the characteristics of this camel, which has had a miraculous situation, in brief and it has not mentioned its entire specialties, but we know that it had not been an ordinary camel.

As some commentators have said this she-camel, in a miraculous manner, came out from inside of a mountain. One of its qualities was that it specialized the water of the spring of the town every other day to itself and drunk it, as it is said in the above verse and the 28th verse of Surah Al-Qamar, No. 54.

However, Salih (as) was commissioned to announce to them that they should leave that wonderful and extraordinary she-camel, which was as the sign of the unlimited Power of Allah, to itself, and he ordered that they should not hurt it the least.

Here is the command:

"And do not touch her with evil, least the punishment of a grievous day should over take you."

Of course, the disobedient people, who did not want that those deceived people became aware, and considered the people's awareness as a barrier for their interests, planned to kill the she-camel. Finally they attacked the camel and, by one strike or more, they killed it and then, when they saw the Divine punishment was nigh, they became regretful of what they had done.

The verse says:

"Then they hamstrung her, and became regretful."[16]

Surah Ash-Shu'ara - Verses 158-159

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

158. "So the punishment overtook them; verily in this there is sign, but most of them do not believe."
159. "And verily your Lord, He is certainly the Mighty, the Merciful."

Sacrilege and blasphemy is so important that for killing an animal sometimes a group of people may be destroyed by Divine punishment.

(***Then they hamstrung her… So the punishment overtook them***)

The wrath and punishment of Allah is because of our own deed, else He is Merciful.

So, in this holy verse, the Qur'an implies that since their rebellion exceeded the limits and they actually showed that they would not accept the truth, the will of Allah, or the Divine providence, was to purify the face of the earth from the dirt of their existence and He annihilated them.

The verse says:

"So the punishment overtook them…"

As Surah Al-'A'raf, No. 7, verse 78, and Surah Hud, No. 11, verse 67 briefly indicate, a severe earthquake did shake their land, and, when they woke up and were sitting on their knees, the event did not give them any respite, a fatal lightning, which was accompanied with earthquake, ruined the walls over them, and at the same time, they died in an astonishing horror.

At the end of the explanation of the event, the holy Qur'an repeats the same thing that was stated at the end of the explanation of the events of the people of Hud, the people of Noah, and the people of Abraham.

It says:

"…verily in this there is sign, but most of them do not believe."

This verse implies that with the effort and endeavour of this great prophet, Salih, and the sufferings that he tolerated while he had a clear logic, those black hearted ungodly people obstinately showed their opposition with that awakening miracle and, consequently, they encountered an evil destiny which is an instructive lesson for others.

Yes, none can defeat the Power of Allah, as this great might is not a hinder for His mercy to be showered over His friends and even over His enemies.

The verse says:

“And verily your Lord, He is certainly the Mighty, the Merciful.”

Thus, not only His mercy and favours are the signs of admonition, but also His wrath and punishment works as a sign:

“…verily in this there is a sign…”

1. as it is referred to in Surah Al-’A‘raf, No. 7, verse 33
2. as it is mentioned in Surah Al-Furqan, No. 25, verse 67
3. as in Surah Al-Qafir, No. 40, verse 28 an extravagant person and a liar both are set in a row
4. Al-Mizan, Vol. 15, P. 333
5. Qurar-ul-Hikam, Vol. 1, P. 83
6. Surah ’Asra’, No. 17, verse 26
7. At-Tafsir-us-Safi, P. 283, old edition
8. Raudatul-Muttaqin, Vol. 3, P. 194
9. Tafsir-us-Safi, P. 373, old edition
10. Qurar-ul-Hikam, Vol. 2, P. 475
11. Bihar-ul-’Anwar, Vol. 74, P. 153
12. Qurar-ul-Hikam, Vol. 1, P. 142
13. Surah Al-Qamar, No. 54, verse 1
14. Surah Ash-Shu‘ara, No. 26, verse 63
15. Nahj-ul-Balaqah, sermon 201
16. The Qur’anic phrase /‘aqaruha/ is derived from the word /‘uqr/ which originally means: ‘root and the base of something’. It is sometimes used in the sense of ‘to kill’ and sometimes in the sense of ‘to hamstrung’ an animal’, too.

Section 9: Lut Admonishes His People

Surah Ash-Shu‘ara - Verses 160-164

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلاَ تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ

160. "The Lut (people) belied the messengers."
161. "When their brother Lut said to them: 'Will you not fear (Allah)?'"
162. "Verily I am unto you a trustworthy, messenger."
163. "Then be in awe of Allah and obey me."
164. "And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

The rejection of one Divine prophet is always the same as rejecting all prophets.

(Although every nation had its own prophet whom they belied, since all Divine prophets have a single aim and program, belying one of them means belying all of them.)

However, the sixth prophet, a part of whose life story and his deviated people is mentioned in this Surah, is Hadrat Lut (as). Although he was living at the same time with Abraham (as), the statement of his life story has not been mentioned next to that of Abraham's, for the Qur'an is not a history book that explains the events one after another.

It considers the whole aspects of training, education, and improving man which requires some other proportionalities, and here, the life story of Lut and his people is more consistent with the life stories of the prophets who were mentioned recently.

At first, it says:

"The Lut (people) belied the messengers."

As it was mentioned formerly, too, the application of the Qur'anic word ***/mursalin/ (messengers)***, in the plural form, is either for the unity of the call of the prophets, that rejecting one of them is counted as the rejecting all of them; or, in fact, they believed in none of the former prophets, either.

Then the Qur'aan points to the call of Lut, which is in line with the quality of the call of other ancient prophets.

It says:

"When their brother Lut said to them: 'Will you not fear (Allah)?'"

The tone of his speech and his deep and extraordinary sympathy shows that he speaks like a brother.

Then he added:

"Verily I am unto you a trustworthy messenger."

Have you seen any treachery from me? It is the same from now on, and I will certainly observe the deposit of Divine revelation and conveying the message of Allah to you.

If it is so, be pious, and be in awe of Allah, and obey me because I lead you to happiness and prosperity.

The noble verse says:

"Then be in awe of Allah and obey me."

You may not think that this call is a means for obtaining the worldly wealth and that I pursue a material aim. No, it is not so, and I do not want you to give me the slightest wage.

My wage is only to the Lord of the worlds.

The verse says:

"And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

Surah Ash-Shu'ara - Verses 165-167

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ

قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

165. "Of all the creatures in the world, do you come to the males?"
166. "And leave what your Lord has created for you of your wives? Nay, you are a people transgressing (the limits)"
167. "They said: 'If you desist not, O Lut! you shall surely be of those who are expelled'."

For the act of forbidding the wrong, the current sins and unlawful things of every kind and in any time must be recognized and people must earnestly be urged to desist from committing them.

One of the unlawful things is sodomy.

The punishment of the person who commits it is slaughter.This deed is so hideous and indecent that even if a person has sexual intercourse with an animal, the flesh of that animal is religiously forbidden to

be consumed.

Sodomy is a very mean, ugly and indecent action and it is unlawful. So, these verses criticize those people's indecent deed and some of their immoral deviations, and since their most important deviation was sexual deviation and sodomy, Lut (as) emphasizes on this very issue and says:

"Of all the creatures in the world, do you come to the males?"

It means that although Allah has created so many members of the opposite sex for you and by a safe and right marriage you can have a pure and peaceful life, you have left this pure and natural bounty of Allah and you have polluted yourselves with this mean and indecent action.

Then Lut added:

"And leave what your Lord has created for you of your wives? Nay, you are a people transgressing (the limits)"

Lut wanted to tell them it was not a natural need, whether spiritual and bodily, that caused them to commit that deviated action, but it was disobedience and transgression that polluted them by such an indecency and shame.

Lut implicitly told them that their deed was like that man puts the good fruits, nutritious foods and safe natural things aside and goes to a poisonous, polluted, and fatal food. This is not a natural need, it is an insolence and inordinacy.

Then, the next noble verse implies that the people of Lut, who were engaged with lust, pride and haughtiness, instead of obeying this divine leader and following his advice eagerly and delivering themselves from that polluted pool, they stood against him.

The verse says:

"They said: 'If you desist not, O Lut! You shall surely be of those who are expelled'."

Those people told Lut that his words caused their thoughts to be confused and their peace to be disordered. They were not ready even to listen to him, and if he continued his job, his least punishment would be being expelled from his land.

In some other places of the Holy Qur'an we read that they fulfilled this threat and they ordered that Lut's family to be expelled out of the city, because they were clean and did not commit sin:

"...they said: 'Expel them from your town: verily they are a people (who seek) to purify (themselves)'."[1]

The misguided and deviated people sometimes reach a point that having piety and chastity is a fault

among them and impurity and immorality is an honour for them. This is the evil end of a society that goes hurriedly towards corruption.

It is understood from the Qur'anic sentence:

"...you shall surely be of those who are expelled"

that this mischievous group of people had formerly expelled some pure persons whom they saw as troublesome for their ugly deeds. They threatened Lut, too, and said if he continued his way, his fate would also be like them.

It is explicitly explained in some commentary books that they urged to send the chaste persons out of the city with a very bad manner.2

In some suras of the Qur'an, such as: Al-'A'ra, Had, Al-Hijr, Al-'Anbiya, An-Naml, and Al-'Ankabut, the explanation about the people of Lut and their hideous sin has been hinted to, but the content meaning of every one of them is different from that of the other. In fact, every one of them points to a different inauspicious dimension of this shameful deed.

Some Traditions

1- The holy Prophet of Islam in a tradition says:

*"The odour of Paradise will not reach the one who is catamite."*3

2- Ali (as) in a tradition introduces the act of sodomy nigh to infidelity.4

3- Upon the philosophy of the prohibition of sodomy, Ali ibn-Mus-ar-Rida (as) in a tradition says:

*"The reason of the prohibition of men for men and women for women is that this is spite of the natural sate that Allah has set for man and woman (and opposition with this natural innate nature causes the deviation of man's soul and body) and it is for this reason that if men and women pursue sodomy, man's generation will be ceased and the device of social life will become imperfect, and the world will be wasted."*5

From the view point of Islam, this action is so ugly and shameful that its punishment in Islamic jurisprudence doubtlessly is death. Even for those who act some levels lower than sodomy there have been considered some intensive punishments.

For example, the Prophet (S) in a tradition says:

*"Whoever kisses a boy lustfully, on the Day of Hereafter Allah will rein him with a rein from fire on his mouth."*6

The punishment of the person who commits such an action is to be scourged 30 to 99 whips.

However, there is no doubt that sexual deviation is one of the most dangerous deviations that may appear in human societies, because its inauspicious effects can encompass all moral issues and drug man towards emotional deviation.

Surah Ash-Shu'ara - Verses 168-172

قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ

إِلاَّ عَجُوزًا فِي الْغَابِرِينَ

ثُمَّ دَمَّرْنَا الْآخَرِينَ

168. "He said: 'I do detest your doings'."
169. "My Lord! deliver me and my family from (the vice of) what they do."
170. "So, We did deliver him and his family all."
171. "Except an old woman who remained behind."
172. "Then We destroyed the others."

The Qur'anic word ***/qalin/*** is usually used for an intensive opposition and expression of anxiety which comes from the depth of soul.

The Divine prophets do not fear of enemies' threats and they convey their call.

When Lut was threatened to be expelled and being sent out of the city, he expressed his hatred because of their action.

The verse says:

"He said: 'I do detest your doings'."

Abhorring a bad thing should always be shown verbally and practically. Yes, bare anxiety is not enough.

We must think of being delivered from the center of mischief.

However, by this verse, the Qur'an implies that, without heeding their threats, Lut continued his words that he abhorred their doings, namely he would go on his protests and they would do whatever they could, because he was not afraid of their threats in his struggle in the path of Allah against their indecencies.

The application of the Qur'an word /qalin/ in the holy verse shows that another group of the believers also supported Lut by their intense protest, although at last those disobedient people dismissed them from the scene.

It is interesting that Lut says he is the enemy of their doings; that is he had not any enmity with those people, but their deed was shameful; and if they left those actions he would be a sincere friend of them.

Finally, those admonitions and advice got no effect on them and finally corruption had enveloped their entire society thoroughly.

He had sufficiently completed the argument and Lut's mission had been fulfilled. Now he must rescue both him; and those who have believed in his call from this polluted region before the time when the fatal punishment of Allah comes to destroy those indecent people.

Lut as a supplication and invocation asked Allah to deliver him and his family from the vice of what they were doing.

He said:

"My Lord! deliver me and my family from (the vice of) what they do."

By the way, as a result of what was said, this fact became clear that Lut's prayer for his family was not done because of emotional aspects and relationship, but it was for their Faith.

Allah fulfilled this supplication, as He says:

"So, We did deliver him and his family all."
"Except an old woman who remained behind."

This old woman was but the wife of Lut who, from the point of belief and religion, was in line with those misguided people and she did not believe in Lut, so, at last, she faced with the same fate.

Yes, Allah delivered Lut and those few believers who were with him. By the command of Allah, they went out from that polluted land at night and left those mischievous people, who were drowned in corruption and indecency, to themselves.

Early in the morning the command of Allah came. A terrible earthquake covered their land.

It utterly destroyed their good cities, beautiful firm castles and their welfare life which was polluted with unchastity, as the holy Qur'an, in a short sentence points to it, and says:

"Then We destroyed the others."

Surah Ash-Shu'ara - Verses 173-175

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاء مَطَرُ الْمُنذَرِينَ

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

173. "We rained down on them a shower (***of brimstone***)***, and evil is the rain of them that were warned."***
174. "Verily in this is a sign, but most of them do not believe."
175. "And verily your Lord, certainly He is the Mighty, the Merciful."

The retribution of those who change the path of marriage into the path of sodomy is that the rain of Divine mercy changes into the rain of chastisement, and annihilates them.

Yes, the whole nature is at the service of the Divine Power. The same might which causes to send down the rain from the sky, can send down a shower of brimstone.

So, Allah says:

"We rained down on them a shower (***of brimstone***)***..."***

This rain was a rain of pebbles which wiped out even the ruins of their buildings.

The verse continues saying:

"...and evil is the rain of them that were warned."

What a horrible rain it was! The rain which overtook those threatened people.

The ordinary rains are refreshing and enlivening, but this rain was terrible, and destructive.

Verse No.82 from Surah Hud indicates that at first the cities of the people of Lut were destroyed, then a shower of pebbles, layer on layer, came down on them. As we mentioned in the commentary of that

verse, the rain of stones was, perhaps, for this aim that their effects would be wiped out, too, and only a heap of stone and dust could be seen from those populated cities.

Were these stone taken from deserts, as the result of a great storm and they were poured over them? Or were they some wandering aerolites which, by the command of Allah, fell on them?

Or, as some say, was there a silent volcano near around there which, by the command of Allah, roared and sent a rain of stones over them? It is not known, but it is certain that this fatal shower left no sign of life in that land.

Again, at the end of this event we encounter the same couple of sentences that were mentioned at the end of the similar events in this Surah concerning other five great prophets of Allah. The Holy Qur'an implies that there is a sign and an instructive lesson in the story of this unjust and indecent people that had a fatal and unsuspicious end.

It says:

"Verily in this is a sign, but most of them do not believe."

What a sign is more clear than that this event makes you acquainted with some important and helpful issues without that you need any personal experimentation.

Yes, the history of the ancient is an instructive lesson and a sign for the coming generations; it is not even an experience, because in experience one must bear some losses so that he obtains some results, but here we obtain the results from the losses of others.

"And verily your Lord, certainly He is the Mighty, the Merciful."

What a mercy can be better than this that Allah does not immediately punish such polluted people and He gives them enough respite to be guided and to review their situation.

And also what mercy is superior to this fact that His punishment does not involve both right doers and wrong doers; it is so that if there is a faithful family among thousand misguided families, He rescues these believers.

What a glory and might is higher than this that in a short moment He destroys the dwellings of those polluted persons so severely that there remains no effect from them. The land, which must be as a comfortable cradle for them, is commissioned for their death; and the enlivening rain is changed into the rain of fatal stones.

1. Surah Al-'A'raf, No. 7, verse 82
2. The commentaries of Ruh-ul-Ma'ali and Fakhr-i-Razi, following the verse under discussion
3. Bihar-ul-'Anwar, Vol. 79, P. 67, New edition
4. Ibid

5. Ibid, P. 64
6. Bihar-ul-'Anwar, Vol. 79, , P. 7

Section 10: Shu'ayb's Mission to the Dwellers of the Forest

Surah Ash-Shu'ara - Verse 176-180

كَذَّبَ أَصْحَابُ الأَيْكَةِ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلاَ تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ

176. "The dwellers of the Forest belied the messengers."
177. "When Shu'ayb said to them: 'Will you not fear (Allah)?"
178. "Verily I am unto you a trustworthy messenger."
179. "Then be in awe of Allah and obey me."
180. "And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

This is the seventh and the last story of the stories of the prophets mentioned in this Surah. This story is about prophet Shu'ayb and his disobedient people. This great prophet lived in a land called Madyan1 and 'Aykah2.

Verse 70 from Surah Al-Hijr indicates that 'Aykah had been located in the way of those people who used to go from Mecca and Medina toward Syria.

First the verse says:

"The dwellers of the Forest belied the messengers."

They belied not only Shu'ayb (as), the prophet who was divinely appointed for them but also all other prophets, because they said the same thing from the viewpoint of unity and call, or in principle, they had believed in no religion from among the Divine religions.

The Arabic word /'aykah/ originally means a place with condensed trees which usually called forest. The land which was near Madyan, because of having enough water and many trees, was named ''Aykah'. The frame of references shows that these people had a welfare life with abundant wealth, and perhaps it was for the same reason that they were in full pride and negligence.

Then, the Qur'an explains this concise meaning about those people, and says:

"When Shu'ayb said to them: 'Will you not fear Allah!?'"

In fact, the call of Shu'ayb (as) began from the same point of ideology that other prophets (as) had begun. His call was an invitation to piety and being in the awe of Allah which the source of all programs of rectification, and ethical and social changes.

It is important to note that in this story the phrase 'their brother', which was used in the stories of Salih, Hud, Noah and Lut, has not been applied here.

This may be for the fact that Shu'ayb was originally from Madyan and he was relative only with the people of that place, not with the people of 'Aykah.

That is why when in Surah Hud, No. 11, verse 84 the Qur'an refers to only Madyan, this phrase is used, where it says:

"And to **(*the people of*)** ***Madyan*** **(*We sent*)** ***their brother Shu'ayb...",***

but since the concerning verse speaks about the People of 'Aykah and they had no relation with Shu'ayb, then this phrase has not been mentioned.

Then he (as) added:

"Verily I am unto you a trustworthy messenger."
"Then be in awe of Allah and obey me."
"And I do not ask you any recompense for it, my recompense is only from the Lord of the worlds."

These sentences are the same form of well-calculated sentences which other prophets announced at the beginning of their call.

They are invitation to piety, emphasizing on their background of trustworthiness among people, and saying that their godly call has only spiritual motive and they demand no material wage for it from any one. This was for the sake that the pretext seekers and cynical ones might not misuse it.

Surah Ash-Shu‘ara - Verses 181-183

أَوْفُوا الْكَيْلَ وَلاَ تَكُونُوا مِنَ الْمُخْسِرِينَ

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

وَلاَ تَبْخَسُوا النَّاسَ أَشْيَاءهُمْ وَلاَ تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ

181. "Fill up the measure, and be not of the cheaters,"
182. "And weigh (things) with a right balance,"
183. "And do not defraud people in their (due) goods, and do not act corruptly in the earth, making mischief."

The act of defrauding is unlawful, and observing the right of people is obligatory,

"Fill up the measure…".

The Arabic word /kayl/ (measure) usually is used for liquid substances; the word /qistas/ (balance) is used for weights; and the word /'ašya'/ (goods), in this sense, is used for the things which are counted or bought and sold by the pieces.

In these holy verses, there are two divine enjoinments and two prohibitions which are complementary of each other: (Fill up - and be not), (weight - do not defraud)

It is mentioned in some Islamic narrations that the persons who do not tell the blemish or defect of their goods to the customer the angels will curse them, and those who deceive others with guile and plotting are the worst people.[3]

However, like other prophets a part of whose history was mentioned in this Surah before, Shu‘ayb, after his general and godly invitation to piety and the obedience to the command of Allah, emphasized on the ethical and social deviations of that environment and criticized them in the second part of his teachings.

Since the most important deviation of those tranquil people was their economic disorders, manifest injustice, inequity and exploitation, Shu‘ayb emphasized on these subjects more.

At first, he says:

"Fill up the measure, and be not of the cheaters,"
"And weigh (***things***) ***with a right balance,"***
"And do not defraud people in their (***due***) ***goods, and do not act corruptly in the earth, making mischief."***

Fraud is one of the great sins and unlawful things of economy which brings all corruptions of unlawful food.

Fraud is not seen only in transaction, but there may also be some unjust persons who fraud people in teaching, medical profession, control, engineering and other affairs of life and do not give others their due right as they must do.

In these recent verses, in a few short calculated sentences Shu'ayb commands these misguided people to follow five commandments.

Some commentators have thought that these commandments are mostly some emphasis on each other, while a sufficient care makes it clear that these five divine commandments, in fact, point to five basic different matters, or in others words, they are four commandments and a general conclusion.

In order that this difference can be clear, this fact must be noted that the people of Shu'ayb (the inhabitants of 'Aykah and Madyan) were living in a sensitive commercial region which was located on the way of those caravans that traveled from Mecca and Medina to Syria and from Syria to Mecca and Medina as well as other regions.

We know that these caravans are in need of many things in this way and sometimes those people who are in the cities along those roads apply the utmost misuse and buy their goods for the lowest price and sell them for the dearest price. (It should be noted that, at that time, many bargains were done in the form of barters.)

Sometimes, they find many undue faults on the material they are going to buy, while they cammand very much for the thing they are going to sell; and at the time of weighing and measuring their own goods they measure it very exactly and sometimes they fraud, but they weigh and measure others' goods carelessly and sometimes they take more than the due amount, and since the opposite party is dependent and needy he is helpless to acquiesce to all these matters.

However, the Qur'anic phrase ***/la tabxasu/*** is derived from the word /baxs/ which originally means 'to give the people's right unjustly and less than their due', and sometimes it means deceit, dishonesty and trickery which lead to wasting others' rights.

Therefore, the abovementioned expressive holy phrase contains such a vast meaning that it envelops any kind of people's defraudation, dishonesty, deceit, cheat and trickery in transaction, as well as any

heedlessness unto others' right.

In regard to the fact that the Arabic word /muxsir/ means the person who exposes someone or something to loss and harm, the Qur'anic sentence: ***/latakunu minal muxsirin/*** (***be not of the cheaters***), also has a vast meaning which, besides defraudation, encompasses any factor that in bargain causes the loss of the opposite party.

Thus, all abuses, injustices and vices in transaction, and any dishonesty, trickery and struggle that end to loss, whether in quality or quantity, are inside the above commandments.

And since the economic disorders are often the causes of destruction in social system, at the end of these great commandments, as a conclusion, it says:

"And do not defraud people in their (***due***) ***goods, and do not act corruptly in the earth, making mischief."***

These commandments not only were helpful for the rich and Unjust society of the time of Shu'ayb, but also they are useful in any age because they cause the economic justice.

Surah Ash-Shu'ara - Verses 184-186

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الأَوَّلِينَ

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ

وَمَا أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ

184. "And fear Him Who created you and the former generations."
185. "They said: 'Verily you are only of those bewitched'."
186. "And you are naught but a mortal like us; and we think that you are of the liars."

Piety and Faith hinder corruptions in economy. He Who created you will sustain you, too, and you need not to be worried about your sustenance.

The corrupt customs and traditions of ancestors must not be relied on, because we all are Allah's creatures and we must obey Him.

So, in his last command here, Shu'ayb invites them again to piety, and says:

"And fear Him Who created you and the former generations."

You are not the only nation who have come to live on the earth; before you there were your fathers and other groups of people who came into being and passed away. Do not forget both the events of theirs in the past and yours in future.

The Arabic word /jibillah/ is derived from /jabal/ which means 'mountain'. It is applied for a large crowd of people which, from the point of hugeness, is like a mountain. Some commentators have said that the number of them was about ten thousand.

Also, the man's nature is called /jibillah/, because it is unchangeable and it is like mountain which cannot be moved from one place to another.

The abovementioned change may also refer to this fact that what he said about the abundance of transgression and giving the people's rights to them and observing justice has been inside the innate of man from the beginning and he has come to revive their pure nature.

But, unfortunately the words of this sympathetic prophet did not affect positively in them and they answered his logical statements with the same bitter and ugly label that the sinners and tyrants had ever used, as the Qur'an says:

"They said: 'Verily you are only of those bewitched'."

They told him that he did not say any logical word in his statements at all, and that he thought he could restrain them from their freedom in their deeds upon their properties.

Moreover, you are also a mortal like us, then how do you expect us to follow you? And what superiority do you have over us?

As the verse explains, they said:

"And you are naught but a mortal like us..."

The only consideration we have about you is that you are a lying person.

The verse continues saying:

"...and we think that you are of the liars."

Surah Ash-Shu'ara - Verses 187-191

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

187. “Therefore cause a piece of the sky to fall on us, if you are one of the truthful.”
188. “He (Shu‘ayb) said: ‘My Lord knows best what you do’.”
189. “But they belied him, then there seized them the chastisement of the Day of Shadow. Verily it was a chastisement of a grievous day.”
190. “Verily there is a sign in this, but most of them do not believe.”
191. “And verily your Lord, certainly He is the Mighty, the Merciful.”

The Arabic word /kisaf/, which has been repeated for four times in the Qur’an, is the plural form of the word /kisafah/ in the sense of ‘a piece’ and here it means: ‘a piece of cloud’.

The purpose of /‘a�aba yaum iz zullah/ (the chastisement of the Day of Shadow) is either the chastisement of the day when people sheltered under the shadow of the trees because of the severity of heat, or on a day a piece of cloud caused a shadow over them.

There are mentioned a few different sentences in the holy Qur’an concerning the chastisement of the people of Shu‘ayb mentioned. Once it says it was an earthquake.[4] In another place it says they were punished by a (heavenly) blast.[5]

Here, in this verse it speaks about a piece of cloud. All the three subjects can combine with together. A piece of dark cloud may produce a thunder and a blast which causes them to tremble, or by creating an earthquake simultaneously, they might be destroyed.

Or perhaps the earthquake relates to the people of Madyan and the dark cloud relates to the people of ’Aykah, since Shu‘ayb had been the prophet appointed for both of them.

In Surah Al–’A‘raf, his messengership over the people of Madyan, who were destroyed by earthquake, is mentioned, while in this Surah his messengership over the people of ’Aykah is referred to.

However, after saying some contradictory statements that they sometimes called him a liar by which they meant he intended to be superior over them, and sometimes called him mad, their last word was as follows:

“Therefore cause a piece of the sky to fall on us, if you are one of the truthful.”

They wanted to say that he would send the chastisement by which he threatened them so that he could understand that they might not afraid of those threats.

The only answer that Shu‘ayb (as) gave them for those inconvenient statements and their indecent words and that they asked for Divine punishment, was as follows:

“He (Shu‘ayb) said: ‘My Lord knows best what you do’.”

Shu‘ayb implicitly says that Allah knows best of what you deserve, whenever He finds that you deserve for a chastisement, he may send it down over you.

At last, the time of wiping the earth from these polluted ones came, and as the Qur’an says:

“But they belied him, then there seized them the chastisement of the Day of Shadow. Verily it was a chastisement of a grievous day.”

For seven days a blazing heat overtook their land and there existed no wind at all. Suddenly a piece of cloud appeared in the sky, and there blew a breeze. They hastily came out from their own houses and, since they were uncomfortable because of heat, they went under the shadow of the cloud.

At this time a fatal thunderbolt was created by the cloud. It was a thunderbolt accompanied with a very loud sound that followed by falling fire over them, and simultaneously an earthquake shook the earth when all of them were annihilated.

At the end of this story, the Qur’an reiterates the same things that were said at the end of the former six stories of the great prophets. The verse implies that there is a sign and an instructive lesson in the story of the people of ’Aykah and the kind call of their prophet, Shu‘ayb, and their stubbornnesses, obstinacies and rejections led to their destruction.

It says:

“Verily there is a sign in this, but most of them do not believe.”

Yet, Allah, the Kind, the Merciful, gave respite to them sufficiently in order that they might change their way and improve themselves, but when they deserved punishment, He seized them with His Might.

The verse says:

“And verily your Lord, certainly He is the Mighty, the Merciful.”

1. a city located in the south of Syria
2. a town near Madyan
3. Qurar-ul-Hikam
4. Surah Al-’A‘raf, No. 7, verse 89
5. Surah Hud, No. 11, verse 94

Section 11: The Spirit-Faithful, Descended with the Qur’an

Surah Ash-Shu‘ara - Verses 192-196

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ

نَزَلَ بِهِ الرُّوحُ الأَمِينُ

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

وَإِنَّهُ لَفِي زُبُرِ الأَوَّلِينَ

192. “And verily this (Qur’an) is from the Lord of the Worlds.”
193. “The Faithful Spirit has descended with it.”
194. “Upon your heart that you may be of the warners.”
195. “In the perspicuous Arabic language.”
196. “And verily it is (foretold) in the (heavenly) Books of the ancients.”

Qur’an is Divine revelation, and it is not the Prophet’s own sayings or out of what he has heard. And also the Qur’an has been sent down from the world of unseen to the world of manifest.

The One Who has sent revelation is the same One Who manages and cherishes the whole existence.

The heavenly laws are in line with the system of creation, therefore, in this verse, after the statement of seven stories of the events of the ancient prophets and the instructive lessons which were found in them, the Qur’an returns again to the same theme with which the Surah began, the theme of the greatness of the Qur’an and legitimacy of this Divine clear word.

The verse says:

“And verily this (Qur’an) is from the Lord of the Worlds.”

In principle, stating the different parts of the life stories of the former prophets with so much care and narrowness that they are free from any superstition, false myths and fables, in a place where was the center of tales and fables of the ancients, and by a person who had not learnt lessons at all, are some reasons that this Book has been sent down from the side of the Lord of the worlds, and this by itself, is the sign of the miracle of the Qur'an.

Then, the Qur'an adds:

"The Faithful Spirit has descended with it."

If that angel of revelation, that 'trustful Spirit of Allah' had not brought it from the side of Allah, it would not have been so illuminating, pure, and free from being polluted with any superstitions and falsehoods.

It is worthy noting that the angel of revelation has been qualified here by two titles: the title of Ruh (Spirit) and the title of Faithful (Amin). It means the spirit that is the source of livelihood, and the thing which is the main condition of guidance and leadership.

Yes, this 'Faithful Spirit' brings down this Qur'an from the side of Allah to the heart of the Prophet (S) in order that he warns people and makes them aware of the dangerous fate that they will have because of deviation from monotheism.

Its aim has not been to explain the history of the ancient people as a hobby and telling stories. Its aim is to create sense of responsibility and awareness. Its aim is to train men.

It says:

"Upon your heart that you may be of the warners."[1]

And, for the fact that there would remain no room for any pretext and excuse for any body, it says:

"In the perspicuous Arabic language."

This Qur'an has been sent down in the eloquent Arabic language and free from any ambiguity so that it could be clean enough for warning and awakening nations, especially in that locality where the people were very obstinate and pretext- seeking.

The Arabic language is a rather complete language which is enriched with a vast and full literature.

It is necessary to note that one of the meanings of the Arabic word /'arabi/ (Arabic) is eloquence and rhetoric apart from the quality of tongue, as Raqib says in Mufradat:

"Arabic is called to a clear eloquent speech."

The same meaning has been mentioned in Lisan-ul-'Arab, too.

In this case, the aim is not to emphasize on the Arabic language, but it is on the eloquence and clearness of the) concepts of its content. The verses which will be discussed later certify this meaning, too.

It is also said in Surah Fussilat, No. 41, verse 44:

"And if We had made it a Qur'an in a foreign tongue, they would certainly have said: 'Why have not) its verses been made clear?..."

(Here, the word /'a'jamiyy/ (foreign) means: 'not eloquent'.)

Then, the verse refers to another one of the reasons of the legitimacy of the Qur'an, indicating that the former Books had announced that it would come into being in future.

The verse says:

"And verily it is (foretold) in the (heavenly) Books of the ancients."

In Moses' Book, Turah, in particular, the qualities of this prophet (S) and this Book both have been referred to in such a clear way that the scholars of the Jews were quietly aware of it. It is even said that it was because of prophecies of the Jewish scholars about the advent of this prophet and this Divine Book that 'Aus and Khazraj, two tribes, believed in the Prophet of Islam (S)

We must not take the Qur'an insignificant, because:

1- Its origin is Rabb-ul'Alamin

(***the Lord of the Worlds***).

2- Its intermediary is Ruh-ul-'Amin

(***the Faithful Spirit***).

3- Its receiver is the pure heart of the Prophet (S)

(***Upon your heart...***)

4- Its aim is to warn and awaken people,

(***of the warners***).

5- Its language is Arabic, the eloquent,

(***In the perspicuous Arabic language***).

6- Its glad tidings can be found in ancient Divine Books,

(... ***in the*** (***heavenly***) ***Books of the ancients***).

A Few Traditions Upon the Qur'an

1. The holy Prophet (S) said:

"The superiority of the Qur'an unto other words is like the superiority of Allah (*s.w.t.*) *unto His creatures."*[2]

2. The Messenger of Islam (S) said:

"Be aware of the Qur'an! Verily it is a useful healing, and an auspicious remedy; and it is the protector of the person who holds fast to it, and a rescue for the one who follows it."[3]

3. The holy Prophet (S) said:

"The noble ones of my Ummah are those who carry out the Qur'an, and keep a vigil in the night, too."[4]

4. The Prophet (S) said:

"The best of you is the one who learns the Qur'an and teaches it."[5]

Also, Imam Ali-ibn-Abitalib (as) has eloquently pointed out this fact through his very inclusive statement in Nahj-ul- Balaqah, where he says:

"...Therefore, seek cure from it your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief hypocrisy, revolt and misguidance..."[6]

In another occurrence in Nahj-ul-Balaqah, he (as) says:

"Beware that it contains knowledge of what is to come about, stories of the past, cure for your ailments and regulation for whatever is among you."[7]

And the same Imam (as), in another place of Nahj-ul-Balaqah, says:

"...You should adhere to the Book of Allah, because it is the strong rope, a clear light, a benefiting cure, a quenching for thirst, a protection for the adherent and deliverance for the attached. It does not curve so as to need straightening and does not deflect so as to be corrected.

Frequency of its repetition and its falling on ears does not make it old. Whoever speaks according to it, speaks truth and whoever acts by it is forward (*in action*)*..."*[8]

These expressive statements, that the like of them can abundantly be found in the teachings of the Prophet (S), and in other words of Hadrat Ali (as) and other Imams (as), clearly prove that the Qur'an is a prescription useful for arranging all disorders, a cure for both individuals and society from the kinds of

ethical and social diseases.

Surah Ash-Shu'ara - Verses 197-199

أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاء بَنِي إِسْرَائِيلَ

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الأَعْجَمِينَ

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

197. "Is it not a sign to them that the learned of the Children of Israel know it (as true)?"
198. "And if We had sent it down to any of the non-Arabs,"
199. "And he had recited it to them, they would not have believed in it."

The scholars of the Children of Israel were aware of the truthfulness of the Qur'an.

The excuse of being ignorant is not accepted from the faulty ones. Those Jews who did not ask their scholars to know the truth deserve to be blamed and rebuked.

Is not the knowledge of the scholars of the Children of Israel unto the glad tidings concerning the appointment of the Prophet of Islam (S) recorded in the ancient Divine Books as a reason for the veracity of his prophethood?

The verse says:

"Is it not a sign to them that the learned of the Children of Israel know it (as true)?"

Those scholars of the Children of Israel who had believed in the holy Qur'an informed that the Prophet's name had been mentioned in their books, and the Jews and some Arab tribes had heard it from the learned ones of them and this very thing worked as their mean for 'Aus, and Khazraj to believe.

Ibn Abbas says that the objective of 'the learned of the Children of Israel' mentioned in the verse is 'Abdillah-ibn-Salam and his companions, such as: Ibn-i-Yamin, Tha'labah, 'Asad, 'Usayd and so on.

It is clear, of course, that it was not possible for the Qur'an to say such a great thing about itself in such an environment where there were so many scholars of the Children of Israel who were completely in association with pagans, because all of them could immediately deny it manifestly.

This itself shows that in the locality of the descent of the verses of the Qur'an, this issue was so clear and known that there was no room for any denial.

Surah Al-Baqarah, No. 2, verse 89 says:

"When there came to them a Book from Allah, confirming what was with them - and, from before, they had been praying for victory over those who rejected the truth - when there came to them that which they recognized (to be truth), they disbelieved in it."

All of these facts are clear evidences to the veracity of the statement of the Qur'an and the rightfulness of its call.

Then, the next verse implies that if the Qur'an was sent down unto some one who was not Arab and he recited it to the Arabs, they would not believe in it and restrained to follow it, but Allah sent the Qur'an down in the clear Arabic language to the most eloquent one of them who was from the noblest family among them in order that they would ponder and confirm it and follow it better.

The verse says:

"And if We had sent it down to any of the non-Arabs,"

It was also formerly said that the Arabic word /'arabi/ in context means 'a person who is from the Arab generation'. Sometimes it means 'eloquent speech'.

The Arabic word /'ajami/ is in contrast with it and has two meanings: A) a non-Arab person, B) an ineloquent speech, and in the above mentioned verse both of them are probable, but it mostly seems that it refers to the first meaning.

This verse means that their racialism and tribal prejudice is so violent that if the Qur'an were sent down to a non-Arab, the waves of bigotries would hinder them to accept it.

Now that it has been sent down unto an honourable man from a noble family of Arabs in Arabic language and its glad tidings has also been mentioned in the former Divine Books and the learned ones of the Children of Israel have testified it, too, many of them did not believe; let alone if their prophet had not such conditions at all.

It was why in the next verse the Holy Qur'an says:

"And he had recited it to them, they would not have believed in it."

A Tradition

Narrating from his father, Muhammad-ibn-Musa Ar-Razi said:

"One day Imam Rida (as) spoke about the Qur'an and he dignified the reason inside of it and stated about its wonderful order which is as a sign of miracle, and said:

‘The Qur’an is a firm rope of Allah, the strongest handle and the clear way of Allah which leads to the Paradise, and secures from the Fire, the past of time does not make it old and it is not tiresome for tongues, because it has not been appointed for a particular time but (in all times) it has been appointed as a reason and proof for all humankind.

***‘Falsehood shall not come to it from before it nor from behind it; it is sent down from the Wise, the Praised One’*[9]*.”*[10]

Surah Ash-Shu‘ara - Verses 200-202

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

لاَ يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الأَلِيمَ

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

200. “Thus We caused it passing into the hearts of the sinners,”
201. “(But) they will not believe in it until they see the painful punishment.”
202. “And it shall come upon them all of a sudden, while they are not aware.”

Allah completes the argument even with the pagans and exposes it to them and causes it to pass into their hearts, but if there is not any receptivity even the Qur’an is not effective.

Therefore, in this verse He says:

“Thus We caused it passing into the hearts of the sinners,”

Allah sent the Qur’an down with clear statements and in the language of their own people unto a man from among them who was acquainted with their customs, and its content had been confirmed by the former Divine Books.

In short, He sent it with all the conditions which made the acceptance of it easy for them in the hearts of those sinful people, but these diseased hearts denied accepting it. It is like the sound nutritious food that a sick stomach does not receive and rejects it.

The verse says:

“(But) they will not believe in it until they see the painful punishment.”

The Arabic phrase /salaknahu/ is derived from the word /suluk/ which means ‘passing a way’, coming

from one side and going out from another side.

Yes, they do not believe in it until the Divine punishment suddenly overtakes them while they do not perceive.

The verse says:

"And it shall come upon them all of a sudden, while they are not aware."

No doubt, the purpose of this Divine punishment which suddenly seizes them is the worldly chastisement and the destructive affliction which is called ''istisal', (the Divine punishment for the unchangeable sinners).

By the way, the ugly and beautiful rites and traditions, and in other words, racial bigotries work as a curtain of egotism and ignorance which covers the man's thought, apprehension and wisdom and bars that the correct judgment works.

This state of bigotry has a harsher form among some tribes, for example, a group of Arabs were known as zealous people, and they are referred to in the abovementioned verses.

The Arabic fanaticism of the Age of Ignorance was so vast that if the Qur'an were sent down to non-Arabs the Arabs would never believe in it.

A tradition narrated from Imam Sadiq (as), recorded in the Commentary by Ali-ibn-'Ibrahim, concerning this verse, says:

"Had the Qur'an been sent down to any non-Arab, Arabs would not have believed, but the Qur'an was sent down to Arabs, and non-Arabs believed in it, and this is an excellence for non-Arabs."[11]

A Few Traditions Upon Bigotry

1. A tradition narrated from the holy Prophet (S) indicates that he said:

"Whoever has bigotry as much as a mustard seed in his heart, Allah will muster him with the Arabs of the Age of Ignorance on the Hereafter Day."[12]

2. In another tradition Imam Sadiq (as) says:

"He who has got fanaticism, or fanaticism is made for him, has removed the collar of faith from his neck."[13]

Hadrat Ali (as) has delivered a comprehensive and strict discussion in Qasi'ah sermon upon fanaticism a part of which is as follows:

"As for 'Iblis, he felt proud over Adam because of his origin and taunted at him about his creation, since

he said:

'I am of fire while you are of clay'."

Then he (as) adds:

*"In case you cannot avoid fanaticism, your fanaticism should be for good qualities, praiseworthy acts, and admirable matters..."*14

Confirming this statement of Ali (as), once Ali-ibn-il-Hussayn (as) was asked about bigotry and he, in a tradition, said:

*"The bigotry by which a person sins is that he considers the vicious ones of his tribe better than the good ones of other tribe, and it is not bigotry that he loves the people of his tribe; but bigotry is that he assists his tribe in injustice."*15

Another meaning of bigotry, which is seen in the verses of the Qur'an and Islamic narrations, is /hamiyyat/ 'zealotry' or /hamiyyat-ij-Jahilliyah/, (i.e., the zealotry of (the days of) ignorance).

Though there are many words delivered in this field, we suffice to only two traditions here.

Amir-ul-Mu'minin Ali (as) once said:

*"Verily Allah will punish six groups for six qualities: Arabs for fanaticism, stewards (the owners of lands and wealth) for pride, the guardians of the affairs for cruelty, the jurisprudents for jealousy, the merchants for treachery, and the villagers for gnorance."*16

The Messenger of Allah (S) every day used to seek protection of Allah from six things: skepticism, paganism, zealotry, wrath, inequity, and jealousy.17

Surah Ash-Shu'ara - Verses 203-206

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ

ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ

203. “Then they will say: ‘Shall we be respited?’”
204. “Do they then ask for Our Chastisement to be hastened on?”
205. “Have you then considered if We let them enjoy themselves for years,”
206. “Then there comes to them that (***punishment***) ***which they were promised?”***

Allah’s respite must not be the cause of our pride and heedlessness, because death and Divine punishment comes all of a sudden:

(***And it shall come upon them all of a sudden***)

Those who haste to see the Divine punishment, there will come a day when they will ask for respite concerning it.

But respite will not avail the wrong doers and the black-earted ones.

As soon as death seizes the criminals, their sigh and regret begins and they wish to return to this world. Their cries and unaccepted invocations will be useless in this regard.

There are many verses in the Qur’an which reflect this fact, the simplest of them can be recited in these verses.

The Qur’an announces:

“Then they will say: ‘Shall we be respited?’”
“Do they then ask for Our Chastisement to be hastened on?”

This statement points to this fact that they had repeatedly asked their prophets derisively that they would bring the chastisement they had promised them, but when they are afflicted with it, they ask for respite to amend their past. Once they imagined that all of these and Divine punishment was a joke, but later they found that it was more earnest than the earnest.

The verse says:

“Have you then considered if We let them enjoy themselves for years, “

However, Allah’s way of treatment is that He will not punish any nation unless He completes the argument and gives them enough respite. But, when the statements were completed and they enjoyed sufficient respite and they did not follow the truth, then they would have a chastisement that they cannot escape of or return from.

The verse says:

“Then there comes to them that (***punishment***) ***which they were promised?”***

Surah Ash-Shu‘ara - Verses 207-209

مَا أَغْنَى عَنْهُم مَّا كَانُوا يُمَتَّعُونَ

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلاَّ لَهَا مُنذِرُونَ

ذِكْرَى وَمَا كُنَّا ظَالِمِينَ

207. "That which they were made to enjoy shall not avail them."
208. "And We did not destroy any town but it had its warners,"
209. "To remind (them) and never are We unjust."

Allah's punishment comes after completing the argument.

By the way, the welfare of the opponents of religion should not make the Prophet (S) sad, because their welfare and affluence will be ceased one day. It is certain that at the time of Divine punishment all means of happiness will be useless.

That is why this verse says:

"That which they were made to enjoy shall not avail them."

Suppose they are given a new respite, which will not be given after completing the argument, and suppose they remain in this world for many other years and live with pride and negligence, do they have any thing but further enjoyment of material merits?

Do they try to amend their past? And, at the time of facing with punishment again, are they able to solve their problem, have a change in their fate? Certainly not, but, on the contrary, they increase their sins during this period of time and make their burden heavier.

Through next verse, the Qur'an implies that no town or city was destroyed except that they were warned and admonished by the divine prophets and completing the argument so that they might amend them.

When they were not changed by Divine intimidation, threat, and admonition and deserved chastisement because of persistence in disbelief and enmity, Allah would somehow destroy them without imposing them any injustice.

The Qur'an says:

"And We did not destroy any town but it had its warners,"

"To remind (them) and never are We unjust."

In this verse, Allah negates any injustice from Him and has rejected those who attribute any inequity and infidelity to Allah. This is injustice that Allah destroys a group who are not unjust, or He punishes the oppressors without completing the argument sufficiently.

Whatever has been mentioned in these verses is, in fact, the statement of the rational principle known as 'the principle of ugliness of chastisement without statement'.

Something similar to the content of this verse is mentioned in Surah Al-'Isra', No. 17, verse 15, indicating that Allah never punishes a group unless He sends a messenger among them to explain the facts for them, where it says:

"...nor do We punish (anyone) until We raise a messenger."

By the way, Allah destroys an individual or a group when He has warned them from before, otherwise retribution without warnings is injustice, and it is not in line with the rank of Allah.

The Qur'an has mentioned this fact in different verses:

A) Surah An-Nahl, No. 16, verse 118:

"...And We did them no injustice..."

B) Surah Qafir, No. 40, verse 31:

"...and Allah does not desire injustice for (His) servants."

C) Surah Al-'Ankabut, No. 29, verse 40:

"...and it did not beseem Allah that He would be unjust to them..."

D) Surah An-Nisa', No. 4, verse 124:

"...and they shall not be dealt with unjustly."

E) Surah Maryam, No. 19, verse 60:

"...and they shall not be dealt with unjustly in any way."

F) Surah An-Nisa', No. 4, verse 49:

"...and they shall not be wronged even the heir of a date-stone."

G) Surah An-Nisa', No. 4, verse 40:

"Verily Allah does not do injustice even of the weight of an atom..."

Surah Ash-Shu'ara - Verses 210-212

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ

وَمَا يَنبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

210."And the Satans have not bring it down."
211. "And it behooves them not, nor they can do (it)."
212. "Verily they are banished from hearing it."

Revelation is of two kinds:

A) The Divine revelation which is sent down to the Prophet's heart by the Faithful Spirit (Ruh-ul-'Amin). This kind of revelation is neither deserving for Jinn and Satens, nor can they receive and convey it.

B) Another kind of revelation is the satanic temptations and inspirations which Satans inspire unto their friends:

"...verily the Satans inspire unto their friends..."[18]

The Qur'an has got a firmness, a high rank of sanctity, and a particular protection, since it is Faithful Spirit. It is secured from any larceny, and its receiver is immaculate:

"Nor does he speak out of desire."[19]

It has been guaranteed:

"Verily We Ourself have sent down the Reminder (the Qur'an) and verily We (OurIself) will be its Guardian."[20]

So, in this verse, it says:

"And the Satans have not bring it down."

Yes, it is never appropriate for the Jinns and Satans to bring such verses down.

The verse says:

"And it behooves them not..."

That is, the content of this great Book, which is on the path of truth, invitation to purity, justice, piety and negation of any paganism, clearly shows that it never adapt to the Satanic considerations and evil inspirations, because Satans produce naught but vice and corruption.

This Book is goodness and righteousness, thus its clear content alone is the sign of its authenticity. Moreover, they are not able to do such a thing.

The verse continues saying:

"...nor they can do (it)."

If they had such a might, those who were in contact with them in the locality of the revelation of the Qur'an, such as some soothsayers or Satans (or, at least, the pagans whose communication with them was certain) could bring something like it (the Qur'an), but all of them were impotent and with their inability and frustration they proved that these verses were beyond their ability.

Moreover, the soothsayers confessed themselves that, after the birth of the Prophet (S) their communication with the Satans, who were in contact with them for the information of heavens, was ceased, and they were deposed from hearing the news of the skies, as the verse says:

"Verily they are banished from hearing it."

Some of the verses of the Qur'an indicate that formerly the Satans used to go unto the skies and by eavesdropping they could take some matters, which were current between the angels, and occasionally transferred them to their friends.

But by the birth of the Prophet (S) and by his advent, the eavesdropping was absolutely ceased for them and that news communication was fully vanished. The pagans also knew this matter themselves, and suppose that the pagans did not know it, the Qur'an informed it.[21]

It is for this reason that, as an evidence, the Qur'an has emphasized on it in the abovementioned verses.

Thus, this accusation has been answered and rejected in three ways:

A) The lack of conspiracy of the content of the Qur'an with Satanic inspirations.

B) The lack of ability of Satans to do such a thing.

C) The prohibition of the Satans from eavesdropping.

Surah Ash-Shu‘ara - Verse 213

فَلاَ تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

213. "So call you not upon another god with Allah, lest you will be one of the chastised (***ones***)***."***

Allah prohibits the Prophet (S) from polytheism so that we learn; else, the Prophet (S) never sought other than Allah, even for a moment.

The leaders of monotheism must themselves be the first monotheists; and whatever and whoever is besides Allah is not worthy of worshipping. Going towards anything other than Allah brings misery and chastisement in its sequel. It has been the cause of destruction of the former nations.

Then, in this verse, before anything else, Allah invites the prophet (S) to having a firm belief in-Monotheism, a monotheism that formed the root and basis of the call of all prophets.

It says:

"So call you not upon another god with Allah, lest you will be one of the chastised (***ones***)***."***

The Prophet of Islam (S) was certainly the herald of Monotheism and there was no deviation from this principle considered in him, yet the importance of this issue was so much that, at first He addresses him concerning this matter, in order that other persons settle their account. Besides that, improving others must begin by means of self-actualization and self-improvement.

Surah Ash-Shu‘ara - Verses 214-217

وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

214. "And warn your nearest relations,"

215. "And lower your wing (be humble) to the believer who follow you."

216. "But if they disobey you, then say: 'Verily I am quit of what you do'!"

217. "And rely on the Mighty, the Merciful,"

In the school of revelation, all people are equal before the law of Allah, and the close people to the Prophet (p.b.u.) are also warned. This warning to the nearest ones strengthens the sense of accepting the truth in others.

Therefore, in this verse, Allah commands the Prophet (S) implicitly that he warns even his nearest relatives and frightens them from pplytheism and disobeying the command of Allah.

It says:

"And warn your nearest relations,"[22]

In order to start a vast revolutionary program, it is evident that it must begin with smaller and more condensed rings.

It was better for the Prophet (S) to begin his first call with his relations, who knew both his pure background more than others, and the love of his close relation with them required that they hearkened to his word more than others, because they, comparing with others, were farther from jealousies, enmities, and taking an antagonistic position.

By the way, according to what has been recorded in the Islamic histories, in the third year of his embassy, the Prophet of Islam (S) was commissioned to convey this call, for until then the call was being achieved hiddenly and only a few persons had embraced Islam.

But when the above verse, and the verse saying:

"Therefore, declare openly what you are bidden and turn you away from the polytheists"[23]

were sent down, the Prophet (S) was commissioned to announce his call manifestly and to begin it first with his own nearest relations.[24]

The manner of this conveying and warning was briefly as follows:

The holy Prophet invited his close relations to Abutalib's house. On that day, they were forty persons, and among the Prophet's uncles only Abutalib, Hamzah, and Abu Lahab attended the meeting.

After having the food, when the Prophet (S) wanted to fulfil his duty and convey his call, Abu Lahab took the initiative and disturbed the situation by his sayings. So the Prophet (S) invited them again for food on the following day.

After having the food, he (S) said:

“O the children of ‘Abdul–Muttalib! I do not know any young man among Arabs who has brought for his tribe something better than what I have brought for you. I have brought the goodness of this world and Hereafter for you, and Allah has ordered me to invite you to this religion. Which one of you will assist me in this affair so that he can be my brother and my successor?”

The crowd totally rejected save Ali (as) who was the youngest among them.

He stood up and said:

“O the messenger of Allah! I will be your assistant in this way.”

The holy Prophet (S) touched Ali’s neck and said:

“Verily this is my brother and my Heir and my Caliph! Hear him and obey him!”

The crowd stood up while they had a smile of mockery on their lips and they told Abutalib that he ordered him to obey the command of his son.

This tradition has also been narrated by many of the sunni scholars, including: ’Ibn–’Abi–Jarirah, ’Ibn–i–’Abi Hatam, ’Ibn– i–Murduwayh, ’Abu–Na‘im, Beyhaghi, Tha‘labi, and Tabari. Ibn–i–’Athir has mentioned this meaning in the second volume of the book ‘Kamil, as well as Abul–Qada’ in the first volume of his history book, and so on.

This tradition shows how alone the Prophet (S) had been on that day, and that they had no response to his call save mockery and ridicule, and that how Ali (as) was beside the Prophet (S) as his assistance and defender from the first days of the call of the Prophet (S).

In another holy tradition we read that the Prophet (S) called every one of the members of Quraysh one by one, and warned them of the Fire.

Sometimes he said:

“O the children of Ka‘b! deliver your selves from the Fire!”

Sometimes he said this very thing to the tribes of Bani ‘Abd–ush–Shams, Bani ‘Abd–i–Manaf, Bani Hashim, and Bani ‘Abd–ul–Muttalib. He told them to rescue their selves from Fire because he was not able to defend them in the case of being blasphemous.[25]

Then, in the next verse, a vaster scope is referred to, when it recommends the Prophet (S) to have love and humility for the believers who follow him, and says:

“And lower your wing (be humble) to the believers who follow you.”

This beautiful Divine meaning metaphorically indicates having humiliation accompanied with love,

affection and mercy.

As when the birds want to show affection to their chicken, they stretch their wings, lower them, and hold their chicken under their wings, so that they can be secure both from the probable harmful events and being protected from any separation, the holy Prophet (S) is also divinely commissioned to gather the true believers under his own protection.

This expressive statement refers to some different delicate points concerning having love and kindness unto the believers which can be made clear with a little attention.

By the way, mentioning this sentence next to the subject of warning indicates this fact that: if once warning and severity is emphasized for the training issues, next to it immediately love, affection and sympathy are emphasized, too, in order that a suitable result comes into being with the combination of them both.

Then, the fourth divine commandment is mentioned, where it says:

"But if they disobey you, then say: 'Verily I am quit of what you do'!"

The apparent form of the verse shows that the pronoun 'you' in the Qur'anic phrase: ***/'asauka/*** (***they disobey you***) refers to the close kinsmen of the Prophet (S).

This means: if they did not submit to the truth after your invitation and continued their paganism and adversary, you might define your position against them. As it will be explained later, this predict of the Qur'an happened and all of them, except Ali (as), denied to accept the invitation of the Prophet (S).

Some of them were silent there, while some others made their opposition manifest by the way of mockery and ridicule.

At last, through the fifth divine commandment, in order to complete the former programs, the holy Prophet of Islam (S) is ordered:

"And rely on the Mighty, the Merciful,"

These oppositions should not discourage you and that yoar friends and followers are scantly, must not affect your firm decision. You are not alone; you rely on your Lord Who is Mighty and Merciful.

Your Lord is the same One Whose attributes, as Mighty and Merciful, were mentioned at the end of the life stories of the ancient prophets.

He is the same Lord Who by His might vanished the oppression of the Pharaohs, the pride of the people of Namrud, arrogance and egoistic manner of the people of Noah (a.s), mammonism of the people 'Ad, and sexuality of the peopte of Lut, and delivered these great divine prophets as well as their believing followers, who were in minority, and bestowed Mercy upon them.

Surah Ash-Shu‘ara - Verses 218-220

الَّذِي يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

218. "He Who sees you when you stand up (in prayer),"
219. "And your movements among those who prostrate themselves."
220. "Verily He is the All-Hearing, the All-Knowing."

The purpose of the Prophet's standing up in this holy verse is either to stand for prayer or to stand for warning and preaching.

Imam Baqir (as) said:

"The purpose is to rise for the subject of prophethood."

And the same Imam (as) also said:

"The purpose of the sentence:

'And your movement among those who prostrate themselves'

is that Allah has been aware of your movement in the loins of your theistic ancestors."[26]

However, by remembrance of His supervision, Allah, the Mighty, consoles His prophet, and says:

"He Who sees you when you stand up (in prayer),"
"And your movements among those who prostrate themselves."
"Verily He is the All-Hearing, the All-Knowing."

Thus, besides attributing Allah by the qualities of 'the Mighty, the Merciful' in former verses, in these holy verses there have been mentioned three other qualities of Allah (s.w.t.), each of which is more encouraging and hope-giving than the other.

He is Allah Who sees the efforts and endeavours of the Prophet (S), and is aware of his rising, his prostration, ad his movement.

He is the Lord Who hears his voice, and Who is aware of his desires and needs. Yes, such a Lord must be relied on and trusted on for all affairs.

Surah Ash-Shu'ara - Verses 221-223

هَلْ أُنَبِّئُكُمْ عَلَى مَن تَنَزَّلُ الشَّيَاطِينُ

تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ

221. "Shall I inform you on whom the Satans come down?"
222. "They come down on every lying sinful one,"
223. "They listen (eagerly to the Satans), and most of them are liars."

Since the pagans considered the descent of revelation as the descent of the Satans upon the Prophet (S), Allah decisively announces that Satans come down on the lying sinful ones, not on the immaculate prophet.

Therefore, there are two kinds of descent: one is the descent of revelation by means of a trustworthy angel, the other is the descent of Satans on polluted persons.

So, this verse says:

"Shall I inform you on whom the Satans come down?"
"They come down on every lying sinful one,"

Whatever the Satans heard they inspired unto their friends added with many lies.

The verse says:

"They listen (eagerly to the Satans), and most of them are liars."

We should know that the origin of any sins is falsehood, and it is even more dangerous than them. Thus, the heart which makes lie is the place where Satan comes down.

The verse says:

"They come down on every lying sinful one,"

There has been cited in Majma'-ul-Bayan that the Satans eavesdrop from the angels and they inspire unto soothsayers and sorcerers. This circumstance existed before the advent of the Prophet of Islam (S); but after that and at the present time if a Satan intends to eavesdrop, it will encounter a fiery meteor.

Surah Ash-Shu'ara - Verses 224-227

وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

وَأَنَّهُمْ يَقُولُونَ مَا لاَ يَفْعَلُونَ

إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

224. "And the poets, follow them the erring ones,"
225. "Do you not see that they wander about be wildered in every valley?"
226. "And that they say that which they do not do."
227. "Except those who believe and do righteous deeds, and remember Allah much, and defend themselves after being wronged; and soon those who act unjustly shall know to what final place of turning they shall turn back."

The Arabic word /qawun/ is derived from /qayy/ which is antonym of the word/rušd/ (guidance, right way), as in another occurrence the Qur'an says:

"...Truly the right way has become clearly distinct from error..."27

Since the pagans thought that the Qur'an was made by illusion and counted the holy Prophet as a poet, these verses condemn them by saying that the adherent of the poets are those who are misguided but the adherents of the Prophet of Islam (S) are not misguided. Poets are mainly aimless and do not act according to their sayings, while the Prophet (S) is not so.

The behaviour of the holy Prophet of Islam (S), which has a full agreement with his speech, is a sign that he is not a poet.

It is narrated from Imam Baqir (as) and Imam Sadiq (as) who, upon the commentary of the Qur'anic sentence:

"And the poets, follow them the erring ones"

said:

"Those who have learnt jurisprudence for an aim other than religion, or they have not learnt it deeply, not only are aberrant but also lead others astray, and the tellers of (vain) stories are included in this reproach."

Since the name of the aimless poets has been mentioned beside the liars on whom Satans come down, perhaps there can be found a relation between Satan, liars, and aimless prating poets.

It is said in Tafsir-i-Baydawi that since the poems of the Age of Ignorance had mostly been about some imaginations beautiful women, making love with each other, vain boasts or ill-speaking and disdainful words against others' honour, these verses have been sent down.

The verse says:

"And the poets, follow them the erring ones,"

The difference between a wise man and a poet is in this fact that a wise man at first considers the meanings and then uses the words, but a poet at first considers the frame of the words then utters the meanings.[28]

A good poem, which supports the Truth, is counted in Islamic narrations better than Holy War with sword, and it is praised.[29]

The holy Prophet (S) said:

"Some statements, are like magic and some poems are wisdom."[30]

The holy Prophet (S) once told a faithful poet by the name of Hissan:

"Ruh-ul-Ghudus is with you."[31]

In one of his trips, the Prophet (S) called in Hissan and told him to make poetry. He began reciting poetry and the Prophet (S) was listening. He (S) ordered that there would be left a proper place for Hissan in the mosque.[32]

Imam Sadiq (as) once told his companions:

"Make your children acquaint with the poetry of 'Abdi, because he is a good and religious poet."[33]

Imam Sadiq (as) said:

"Whoever says a line of poem upon our legitimacy, Allah will give him a house in Heaven."[34]

Also Imam Sadiq (as) said:

“Reciting poetry is hateful for the one who is fast and the one who is in pilgrim garment or is; in the sacred premises of Mecca, and also reciting poetry on Friday or the night before Friday is disliked.”[35]

An Islamic narration indicates that as soon as the above verse (No. 224) was revealed, some of the Muslim poets worried for themselves and came to the Prophet (S).

He (S) said:

“A believer struggles with both his sword and his tongue.”[36]

However, if poetry and art do not come beside and along the Faith, they can be a helpful means and a level path for the movement of the deluded ones.

Then, next to the abovementioned verse, the Qur’an adds:

“Do you not see that they wander about be wildered in every valley?”

They are drowned in their own imaginations and poetic similes. Even when rhyming drags them this side and that side, they are wandering about bewildered.

They do not often observe logic and reasoning, and their poems emerge out of their excitements; and these excitements and imaginary leaps send them to another field every time.

When they are content and pleased with someone, they elevate him very high by their praises, although the one deserves to be in the depth of the ground, or they introduce him as a beautiful angel, though he is a cursed Satan.[37]

And when they are offended from someone, they vilify and satirizf him so much that as if .they want to put him into the lowest of the low, though he is a pure and heavenly creature.

Does the exact content of the Qur’an have any similarity, with the mental designs of poets, especially with the poets of that environment who did not do anything save describing wine, the face of the love, and praising the intended tribes, or satirizing the enemies.

Moreover, poets are usually men of joy rather than being the strivers of battlefield, they are men of speech, not men of action.

So, in the next verse, it adds:

“And that they say that which they do not do.”

But the Prophet of Islam (S) is thoroughly man of practice; even his enemies admired him for his firm decision, his wonderful steadfastness, and giving prominence to practical issues. How different is the

Prophet of Islam (S) and a poet!

It is understood from the structure of the above Qur'anic sentences that the Qur'an has stated three qualities for this group of poets:

1) Their followers often are the misguided people who escape from facts by using their own imaginary examples and paradigms.

2) They are usually some aimless people and their doctrine changes very soon. They easily vary their way under the effect of excitements.

3) They say sayings that they do not act accordingly, even where they state a fact they do not perform it.

But none of these three qualities adapts the Prophet of Islam (S); he is just in an opposite situation.

Yet, in view of the fact that there are some pure and purposeful poets who do the truth they say and are callers to truthfulness and purity. (Though there were scarcely found of this kind of poets in that society), in order that the right of these faithful artists and truthful strivers would not be wasted, the Qur'an separates them from others with an exception it says:

"Except those who believe and do righteous deeds..."

Those poets whose aim is not merely saying poems, but in their poems they follow some godly and humane aims. The poets who do not dive only in their poetry and do not neglect Allah, but they remember Him much and their poetry reminds people of Allah.

The verse continues saying:

"...and remember Allah much..."

When such poets are unjustly treated with, they use their own intellectual intuition for defending both themselves and the believers.

The verse says:

"...and defend themselves after being wronged..."

If they satirize a group by their poems it is because they want to defend the truth for the stacks against their poems.

Thus, there have been stated here four qualities for the poets who have aims: having Faith, doing righteous deed, much remembrance of Allah, standing severely against oppressions and getting help from the power of poetry for repelling it.

Since most of the verses of this Surah contain consolation to both the Prophet (S) and the scanty

believers of that day in the face of the enemies, and since many verses of this Surah have been revealed to defend the Prophet (S) against the enemies' undue accusations, the Surah has been concluded with an expressive and intimidatory sentence unto these obstinate enemies.

It says:

"...and soon those who act unjustly shall know to what final place of turning they shall turn back."[38]

Some commentators have tried to introduce this 'retuning' exclusively to that very Fire of Hell, but there is no reason and evidence to limit it.

On the contrary, there may be said that the consecutive failures that they suffered in the battles of Badr and the like, and the weakness, disgrace and degradation they, finally had in this world, besides the failure in the Hereafter are included in the concept of this threat.

However, in the above verses we studied that one of the qualities of the good poets is that they remember Allah very much. Imam Sadiq (as) in a tradition said:

"The purpose of ***/□ikrun kalr/'...remember Allah much...'*** *is the four-hymns of Fatimat-uz-Zahra (as) which includes: proclaim His greatness, praise, the ejaculation /la 'ilaha 'illallah/ and glorification of Allah.*[39]

The same Imam (as) in another tradition says:

"One of the most grievous and the most important thing that Allah has enjoined people is the remembrance of Allah."

Then he (as) said:

"I do not mean you say /subhanallah-i-wal-hamdu lillah-i-wala'ilaha 'illallahu wallahu 'akbar/, though this is a part of it, but I mean remembrance of Allah when one encounters lawful and unlawful things. If it is the obedience of Allah one must do it, and if it is committing sin, one must leave it."[40]

1. It is clear that the objective of 'heart' here is the pure spirit and mind of the Prophet (S), not the heart in man's chest which causes the blood to circulate in the body. The application of this word here denotes that the Prophet (S) received the Qur'an by his soul and spirit and this great heavenly miracle has a base as his pure heart.
2. Jami'-ul-'Akhbar, Kitab-ul-Qur'an, by Saduq, Vol. 1, P. 46 and Bihar, Vol. 89, P. 17
3. Jami'-ul-'Akhbar, Vol. 1, P. 432
4. v
5. Bihar, Vol. 92, P. 114, New edition
6. Nahj-ul-Balaqah, sermon 176
7. Ibid, sermon 158
8. Ibid, sermon 156

9. Surah Fussilat, No. 41, verse 42
10. Bihar, Vol. 89, P. 14
11. Nur-uth-Thaqalayn, Vol. 4, P. 165
12. ”Usul-i-Kafi, Vol. 2
13. ’Usul-i-Kafi, Vol. 2, P. 232
14. Nahj-ul-Balaqah, sermon 192
15. ’Usul-i-Kafi, Vol. 2, P. 233
16. Bihar, Vol. 73, P. 289
17. Ibid
18. Surah Al-’An‘am, No. 6, verse 121
19. Surah An-Najm, No. 53, verse 3
20. Surah Al-Hijr, No. 15, verse 9
21. For mere explanation about the Satans’ prohibition from eavesdropping, you can refer to Vol. One of Sirah Ibn-i-Husham. P. 317 on
22. The Arabic word /‘aširah/ originally is derived from /‘ašarah/ (ten), and since the figure, in its limit, is considered as a complete figure, the close relatives, by whom a person forms a complete group, is called /‘aširah/.
23. Surah Al-Hijr, No. 15, verse 94
24. Sirah Ibn-i-Husham, Vol. 1, P. 280
25. Tafsir-i-Qurtabi, Vol. 7, P. 4859
26. Bihar, Vol. 15, P. 3, and the Commentaries of Safi, Ali-ibn-’Ibrahim, Majma‘-ul- Bayan, and Burhan, the explanation about the verse.
27. Surah Al-Baqarah, No. 2, verse 256
28. A persian dictionary by Dehkhuda
29. The commentary of Kanz-ud-Daqa’iq
30. Tafsir-ul-Munir
31. Tafsir-i-Kanz-ud-Daqa’iq
32. Tafsir-i-Ruh-ul-Ma‘ali
33. Tafsir-i-Kanz-ud-Daqa’iq
34. Bihar, Vol. 79, P. 291
35. Wasa’il, Vol. 7, P. 121
36. Tafsir Mawahib-ul-‘Alliyyah
37. Kanz-ud-Daqa’iq, the Commentary
38. A tradition indicates when the holy head of Imam Hussayn (as) was on the top of spear it recited this part of the verse. Imam Sadiq (as) said:
“The clear example of injustice is the injustice upon the progeny of Muhammad (S).
(The commentary of Nur-uth-Thaqalayn)
39. Tafsir-us-Safi
40. ’Usul-i-Kafi, Safinat-ul-Bihar, Vol. 1, P. 484, and Wasa’il-ush-Shi‘ah, Vol. 5, P. 415

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[4] https://www.al-islam.org/printmobi/book/export/html/29591

[5] https://www.al-islam.org/person/sayyid-abbas-sadr-ameli

[6] https://www.al-islam.org/tags/tafsir